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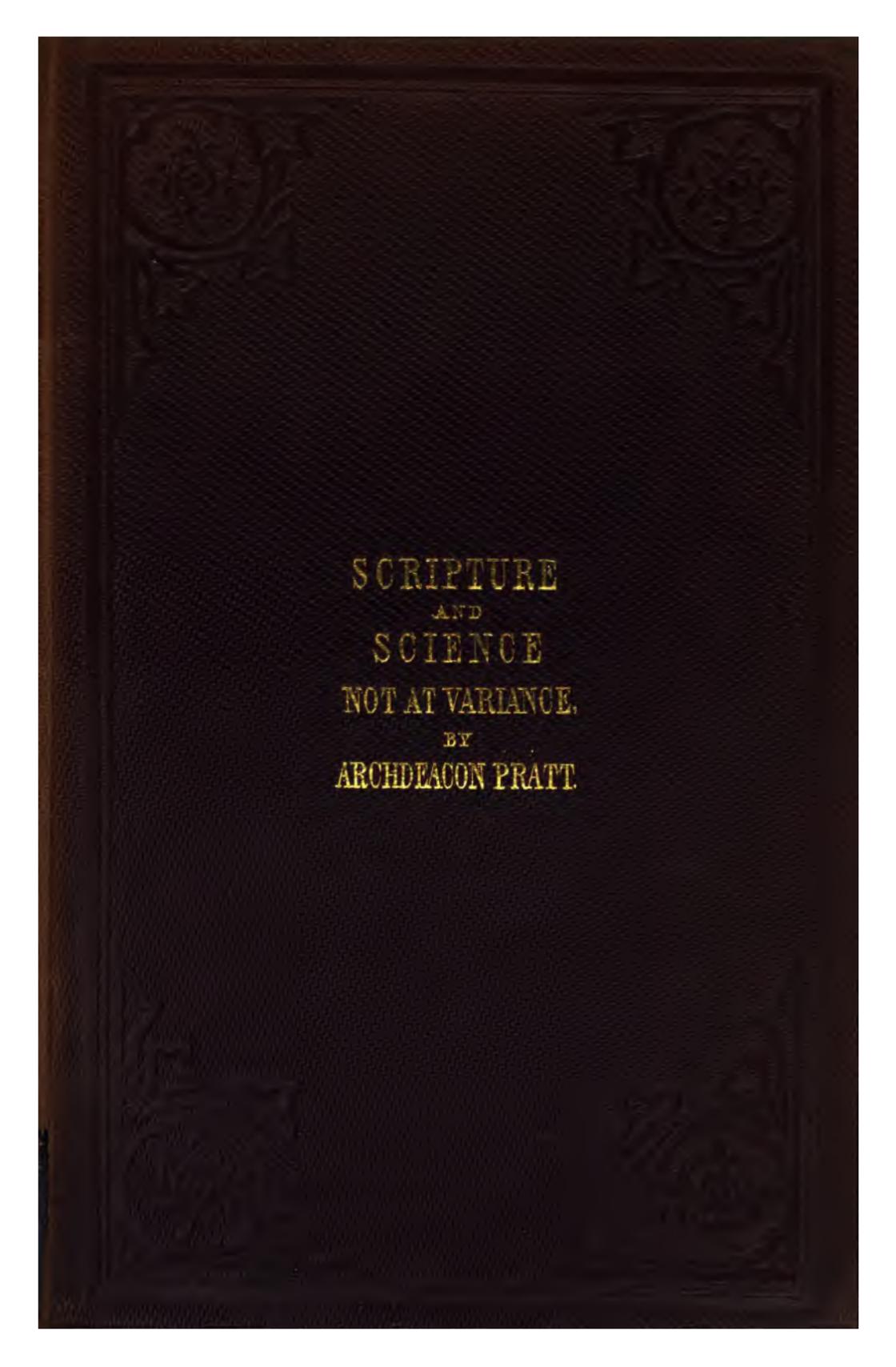
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SCRIPTURE  
AND  
SCIENCE  
NOT AT VARIANCE.  
BY  
ARCHDEACON PRATT.



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# SCRIPTURE AND SCIENCE NOT AT VARIANCE;

WITH REMARKS ON

THE HISTORICAL CHARACTER, PLENARY INSPIRATION,  
AND SURPASSING IMPORTANCE,  
OF THE EARLIER CHAPTERS OF GENESIS.

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## PREFACE TO THE SECOND EDITION.

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IN this Edition, several more illustrations are given of the harmony of Scripture and Science. The arrangement of the Chapters has been changed, and other minor alterations made. A Section has been added, to show the high value we should put upon the opening portion of the Book of Genesis, on account of the important information it conveys.

CALCUTTA,

*July* 16, 1857.



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## INTRODUCTION.

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### OBJECT AND PLAN OF THE PRESENT TREATISE.

THE assertion, not unfrequently made, that the discoveries of Science are opposed to the declarations of Holy Scripture, is as mischievous as it is false, as it tends both to call in question the Inspiration of the Sacred Volume and to throw discredit upon scientific pursuits.

Many who are predisposed to reject such a conclusion, from a general conviction that the Scriptures are the Word of God, are nevertheless at a loss for arguments to repel the charge. It is the object of the following pages to furnish such persons with a reply, in a concise and portable form. There are others also whose case it is here designed to meet—those who receive the Christian revelation, but, under the influence of supposed difficulties brought to light by scientific discovery, are tempted to abandon the earlier portion of the Sacred Volume as not inspired. It is possible that the unbeliever may find something in these pages to soften his prejudices: but his case is not here specially contemplated.

In the First Chapter I bring the experience of the past to bear upon the subject, by showing how many examples history supplies in which from time to time Scripture and Science have appeared to be in irreconcilable conflict, in every one of which further light has cleared up all difficulty. From this I argue, that it is in the highest degree *unphilosophical*, whenever new difficulties arise in these days of discovery, to allow ourselves to conceive that these also will not be cleared up as light and knowledge advance. The experience of the past should encourage us fearlessly to carry our investigations into the phenomena of nature, fully persuaded that no real discrepancy can ever be in the end established.

The above may be regarded as a negative argument. In the Second Chapter I enter upon an examination of the character and contents of the earlier portion of the Book of Genesis; as it is in this part of the Sacred Volume that the seeds of strife between Scripture and Science are supposed chiefly to lie. By a demonstration of the historical character, plenary inspiration, and important bearing of these early Chapters in various eminent particulars, I establish a positive argument, and show that it is *impossible* that Scripture, proceeding as it does from Divine Inspiration and manifesting such superhuman wisdom and pre-knowledge, can, when rightly interpreted, be at variance with the works of the Divine Hand. And that therefore, if difficulties remain at any time

not cleared up, they must arise from our ignorance, or from hasty interpretation either of the phenomena before us or of the language of the sacred record.

The results of this investigation are then summed up, and the conclusion drawn that no new discoveries, however startling they may appear at first, need disturb our belief in the Plenary Inspiration of the Sacred Volume, or damp our ardour in the pursuit of Science.



## CHAPTER I.

### THE HARMONY OF SCRIPTURE AND SCIENCE VINDICATED BY AN APPEAL TO THE HISTORY OF THE PAST.

THE Book of Nature and the Word of God emanate from the same infallible Author, and therefore cannot be at variance. But man is a fallible interpreter; and by mistaking one or both of these Divine records, he forces them too often into unnatural conflict.

Reason, when combined with a humble mind and a patient spirit, is man's highest endowment. By it he can scale the heavens, and unravel the mysterious ties which unite matter to matter in all its combinations; and can trace the secret and silent operation of its laws. Thus furnished, he can weigh and appreciate the claims of truth, as revealed from heaven or produced from the evolutions of the human mind; and can reject the evil and choose the good. But deprived of these valuable accessories, this noble gift is converted into a snare, and too often blinds and infatuates him in the midst of prejudice, and hurries him to conclusions from which he is compelled, with pain and shame, to retrace his steps.

It is my intention to bring together in this Chapter a number of examples with which the history of

Science furnishes us, which show how needless at the present day are the fears of the timid in their holy jealousy for the Sacred Volume, in which their highest hopes are centred; as it has already, in so many instances, triumphantly emerged from conflicts, as severe as any it may now or hereafter be engaged in.

In some instances, positive errors in the interpretation of nature, and in others a barren ignorance of the facts of nature, have led to the imposing upon Scripture a meaning, which the correction of these errors on the one hand, and the discovery of new phenomena on the other, have proved to be false. As true Science has advanced, Scripture, in as far as it touches upon natural phenomena, has received new illustrations. False interpretations have been detected and corrected. The language of Scripture has been found to be in no case opposed to truth. It in no case stoops to the errors and prejudices of men, even in things natural, although it adopts the language of men and its usages. It speaks on such matters as man would speak to man in every-day life, in the times of greatest scientific light. It selects no particular epoch of discovery for the choice of its phraseology; but it speaks, as the most scientific amongst us speak, in the ordinary intercourse of life, in conformity with the usages of language—namely, according to appearances.

The examples I shall class under three heads. The

first class of instances arose from the progress of discovery sweeping away long-standing prejudices regarding the nature of the canopy above us, the existence of antipodes, and the form and stability of the earth. As Science put these things in their true light, Scripture, which had all along been interpreted in conformity with the current prejudices, appeared to be at fault: till a closer examination into the real meaning of its language relieved it of the false interpretation which had been imposed upon it, and the harmony of Scripture and Science, although for a time they had appeared to be irreconcilable, was fully re-established.

The second class of examples in its character very much resembles the first, but belongs to a more recent period of discovery. Long-standing notions regarding some of the circumstances of the creation having been cleared away by the discoveries of Science, and Scripture being still fettered with the old interpretations imposed in the days of scientific ignorance, the cry of antagonism between Scripture and Science was again raised, and perhaps louder than ever. But in these instances also reconciliation has been effected; and not only has Scripture been relieved of false interpretations, as in the first class of examples, but much light has been thrown upon its language and allusions, which would never have appeared but for these scientific discoveries.

Under the third class, I bring forward examples in

which Science, for a time, has in the hands of the unskilful made a retrograde movement. Conclusions have been put forth regarding the descent of all men from one blood, the original unity of language, the age of the human race, and the differences of nations since the flood, which are contradictory to Scripture; and thus Scripture and Science were again declared to be at variance, till Science, under the guidance of wiser men, corrected herself, and harmony was restored.

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§ 1.—*Instances from the earlier history of scientific discovery, in which Scripture has been relieved of false interpretations, and the harmony of Scripture and science thereby re-established.*

1. The earliest instance I shall produce affords a remarkable example of false notions of the celestial mechanism being incorporated in interpretations of Scripture in such a way as to consecrate error, and to sow the seeds of future perplexity by bringing God's two Books into seeming collision.

The  
Firmament.

It is well known that the ancients conceived that the heavens were an enormous vault of transparent solid matter, which whirled around the earth in diurnal revolution, carrying with it the stars, which were supposed fixed in its substance. In accordance with this view, the Scriptures, as interpreted by the LXX,

call the heavens a στερέωμα—that is, something solid ; and the Vulgate calls them *firmamentum*, which signifies the same. Josephus, in his “Antiquities” (professedly gathering his ideas from the Scriptures in describing the creation), calls the heavens κρύσταλλον, as it were a crystalline case.\* And thus all seems to be in accordance. Scripture and Science agree and illustrate each other, till the light of later times pours in its beams, and, showing that space is not a solid mass, detects a seeming contradiction between the works and word of God. How is this to be met? Which is to yield? The popular solution, current to the present day, is this,—that Moses wrote, in matters of this description, not merely according to the appearance of things (which may be true, and is the style which the most enlightened science would use in such a case), but in accommodation to the notions and prejudices of the times. But will this stand? Is this satisfactory? Could not the Omniscient have put a correct word into the mouth of His servant as easily as one contradictory to fact? Let us turn to the word which the Holy Ghost has used by the pen of the inspired writer, and what do we find? That the original by no means implies, of

\* The following is from Josephus:—“After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts ; and he determined it should stand by

itself. He also placed a crystalline [firmament] round it (κρύσταλλον τε περιπήξας αὐτῷ), and put it together in a manner suited to the earth.”—*Joseph. Antiq. Lib. I. cap. i. § 1.*

necessity, a solid mass, but an EXPANSE : \*—*And God said, Let there be an expanse in the midst of the*

\* The following is Pool's comment, and Gesenius' meaning of the word is given below :—

"6. *Fiat firmamentum.*—Alii non firmamentum vertunt, sed expansionem, rem expansam seu extensam, eo modo quo aulæa expanduntur, ut tentorium quod funibus sustinetur ne decadat, vel sicut argentum malleo diducitur et attenuatur. Inde Deus dicitur *extendere celos.* Is. xl. 22 et xlii. 5, et Ps. civ. 2. Grot. reddit *rdous* (quæ vox Platonis est). *רָחָק*, est *expandere*. Laminæ expansæ appellantur *רָחָק רָחָק*. Num. xvi. 38. *Expansum firmamentum* vertit A[insworthus]. Expansio hæc est diffusum corpus aeris. Nam quid, nisi aer, dividit aquas inferiores, i. e. mare, a superioribus? Nec aliud aeri nomen est Hebræis quam *רָחָק* et *רָחָק*. Hoc nomen aeri tribui testantur Chald. par. in Ps. xix. et K(imchi) in Ps. lxxvii. *Quid mirabilis aquis in celo stantibus?* ait Plinius, l. 31. *Aves celi* vocantur, Jer. vii. Os. ii. Matt. viii. et xiii. Alii exponunt *firmamentum*, et accipiunt de orbibus cœlestibus. Complectitur tamen hæc vox etiam aerem vicinum, à cœlo in terram expansum, et suo loco quasi firmatum. *ו* vertunt *σφραῖμα*, vel quia *רָחָק* est *σφραῖμα*, i. e. firmo, stabilio; ita vertunt *ו* Ps. cxxxvi. 6. Is. xlii. 5, et xlv. 24; vel quia cœlum sæpe tentorio confertur, quod dicitur

*רָחָק רָחָק* (i. e. funibus ad paxillos in terram depactos firmari) quatenus expanditur Esa. xlvii. 5; vel potius a Syriaco usu *רָחָק* quod significat *πιέζειν*, comprimere, Luc. vi. 38. Et forte *רָחָק* Heb. primo significat *comprimere*, indeque *extendere*, nam premendo res extenduntur, ut laminæ æris."—*Vide Poli Synopsis, Gen. i. 6.*

The extract below from Leo's Translation of Gesenius' Hebrew Lexicon will give his idea of the meaning of the word. In his *comment*, in the latter part of this extract, Gesenius appears to side with the popular notion I have alluded to in the text; but with this we have nothing to do, but only with the meaning of the word, which he shows will well convey the idea of *expanse*, in the sense of open space or expanded atmosphere. Luther's translation, it will be seen, is the only one which does not convey a false idea, except our authorized version in the margin.

"*רָחָק* m., more fully *רָחָק רָחָק* Gen. i. 14, 15, 17, *that which is distended, expanded* (from *רָחָק*) *the expanse of heaven; i. e. the arch or vault of heaven*, which, as to mere sense, appears to rest on the earth as a hollow hemisphere. The Hebrews seem to have considered it as transparent, like a crystal or sapphire (Ezek. i. 22; Dan. xii. 3; Exod. xxiv. 10; Rev. iv. 6); hence, different from the

*waters, and let it divide the waters from the waters. And God made the expanse. . . . And God called the expanse Heaven.* So that, in fact, the inspired writer used the best possible word to express the actual appearance and state of things ; but man, in his indiscriminating ignorance of Nature, has, by his successive versions of the word of God, thrown a cloak of sacredness around his own error, in a way calculated to bring discredit upon the Holy Scriptures, as the discoveries of Science clear away the mists. Here, then, Scripture was right from the beginning, and all the confusion has arisen solely from human ignorance and misconception.

2. Another instance of the Scriptures having been drawn into this unworthy collision with the facts of

Nature, is seen in the denial of the existence of Antipodes on the opposite side of the earth. I am not aware of any particular texts which have been quoted to support this view ; but no less a writer than the great Augustine, who in so many places\* shows the greatness of

brazen and iron heaven of the Homeric mythology. Over this arch they supposed was the waters of heaven (Gen. i. 7, vii. 11 ; Ps. civ. 3, cxlviii. 4. LXX. *ορεέσμα*. Vulg. *firmamentum*. Luther, *Veste*.)—See *Leo's Translation of Gesenius' Lexicon*.

\* The following are specimens :—

“ Si manifestissimæ certæque

rationi velut Scripturarum Sanctorum objicitur autoritas, non intelligit qui hoc facit ; et non Scripturarum illarum sensum (ad quem penetrare non potuit) sed suum potius objicit veritati ; nec id quod in eis, sed quod in seipso velut pro eis invenit, opponit.”—*Aug. Epist. 143 alias 7, ad Marcellinum*.

[“ Respondendum

his mind in not suffering Scripture and Nature to come into conflict, unfortunately brings the *silence* of Scripture to bear upon this question. He says that "the story of there being antipodes, or men on the opposite side of the earth, where the sun rises when it sets to us, planting their footsteps opposite to our feet, is on no account to be believed." And that "even if the earth be a globe," (a thing in his mind very doubtful), "it does not follow that the opposite side is not an ocean; and even should it bare be of water, it is not necessary that it have inhabitants; since the Scripture is in no way false, but secures belief in its narrative of past events, inasmuch as its predictions are accomplished. And it is utterly absurd," he adds, "to suppose that any men could have crossed the vast ocean from this side to that, to establish the human race there as well as here." \* He appears to conceive,

"Respondendum est hominibus qui libris nostræ salutis calumniari affectant, ut quicquid ipsi de natura rerum veracibus documentis demonstrare potuerint, ostendamus nostris literis non esse contrarium; quicquid autem de quibuslibet suis voluminibus his nostris literis id est catholicæ fidei contrarium protulerint, aut aliqua etiam facultate ostendamus aut nulla dubitatione credamus esse falsissimum: atque ita teneamus Mediatorem nostrum in quo sunt omnes thesauri sapientiæ atque scientiæ absconditi, ut neque falsæ philosophiæ loqua-

citæ seducamur, neque falsæ religionis superstitione terreamur."—*Aug. de Genesi ad litteram*, lib. I. cap. xxi. § 41

"Nunc autem servata semper moderatione piæ gravitatis, nihil credere de re obscura temere debemus, ne forte quod postea veritas patefecerit, quamvis libris sanctis sive testamenti veteris sive novi nullo modo esse possit adversum, tamen propter amorem nostri erroris, oderimus."—*Aug. de Gen. ad lit.* lib. II. in fine.

\* "*An inferiorem partem terræ, quæ nostræ habitationi contraria est, antipodas habere credendum sit.*

therefore, that as Scripture tells us of no people on the opposite side of the globe, and we cannot imagine that any can have traversed the boundless ocean, it must be concluded that there are no people there. But geographical research has divested this argument of all its force. In Behring's Strait a narrow sea exists, across which many an adventurous bark may have found its way even in the days of only primitive seamanship, and carried across to the furthest regions descendants of the sons of Noah, who spread forth on all sides to people the earth. So that, although the Scripture speaks of no nations but such as took their

"Quod vero et antipodas esse fabulantur, id est homines à contraria parte terræ, ubi sol oritur, quando occidit nobis, adversa pedibus nostris calcare vestigia, nulla ratione credendum est. Neque hoc ulla historica cognitione didicisse se affirmant, sed quasi ratiocinando coniectant, eo quod intra convexa cœli terra suspensa sit, eundemque locum mundus habeat, et infimum et medium; et ex hoc opinantur alteram terræ partem, quæ infra est, habitatione hominum carere non posse. Nec attendunt, etiamsi figura conglobata et rotunda mundus esse credatur sive aliqua ratione monstretur, non tamen esse consequens, ut etiam ex illa parte ab aquarum congerie nuda sit terra. Deinde etiamsi nuda sit, neque hoc statim necesse est, ut homines habeat: quoniam nullo modo Scriptura ista men-

titur, quæ narratis præteritis facit fidem, eo quod ejus prædicta complentur. Nimisque absurdum est ut dicatur, aliquos homines ex hac in illam partem Oceani immensitate trajecta navigare ac pervenire potuisse, ut etiam illic ex uno illo primò homine genus institueretur humanum. Quapropter inter illos tunc hominum populos, qui per septuaginta duas gentes et totidem linguas colliguntur fuisse divisi, quæramus, si possumus invenire illam in terris peregrinantem civitatem Dei, quæ usque ad diluvium arcamque perducta est, atque in filiis Noe per eorum benedictiones perseverasse monstratur, maxime in maximo, qui est appellatus Sem: quandoquidem Iaphet ita benedictus est, ut in ejusdem fratris sui domibus habitaret."—*Aug. de Civitate Dei*, lib. XVI. cap. ix.

rise on this side of the globe, it presents no obstacle to the fact which actual observation teaches ; nor does it anywhere predict that none should ever reach those furthest and then unknown regions.

3. Closely allied to this is the question already alluded to, and which has also exercised the ingenuity of the ancients, Whether the Earth be a Form of the Earth. Globe or a vast extended Plane? or, which amounts to the same, Whether the heavens are a sphere surrounding the earth, or a wide-spread canopy overshadowing its extended surface? And there were not wanting advocates who appealed to Scripture to decide the question. What doubt, for instance, could there be when the Psalmist thus spoke of the Creator : *Who stretchest out the heavens LIKE A CURTAIN ?* (Ps. civ. 2.) To these Augustine alludes, although he himself repudiates the appeal. "It is commonly asked," he says, "of what form and figure we may believe heaven to be according to the Scripture. For many contend much about these matters, which with greater prudence our authors [meaning the sacred penmen] have forborne to speak of." "What is it to me," he adds, "whether heaven, as a sphere, on all sides environs the earth, balanced in the middle of the world, or whether, like a dish, it only covers and overshadows the same?" And he then throws out a salutary caution against appealing to Scripture in such cases, lest misunderstanding the Divine expressions we should give inter-

pretations, in physical subjects, which may prove to be contrary to fact, and so tempt others to suspect the truth of the sacred writers in more profitable matters.\*

\* "Quæri etiam solet, quæ forma et figura cæli esse credenda sit secundum scripturas nostras. Multi enim multum disputant de iis rebus, quas majore prudentia nostri auctores omiserunt, ad beatam vitam non profuturas discentibus, et occupantes (quod pejus est multum) preciosa et rebus salubribus impendenda temporum spatia. Quid enim ad me pertinet, utrum cælum sicut sphaera undique concludat terram in media mundi mole libratam, an eam ex una parte desuper velut discus operiat? Sed quia de fide agitur scripturarum, propter illam causam quam non semel commemoravi—ne quisquam eloquia divina non intelligens, cum de his rebus tale aliquid vel invenerit in libris nostris vel ex illis audierit, quod perceptis à se rationibus adversari videatur, nullo modo eis cætera utilia monentibus, vel narrantibus, vel pronunciantibus, credat—breviter dicendum est, de figura cæli hoc scisse auctores nostros quod veritas habet, sed Spiritum Dei qui per ipsos loquebatur noluisse ista docere homines nulli salutis profutura." *Aug. de Genesi ad lit.* lib. II. cap. ix. § 20.

The following remarks of Lactantius, another Father of the Christian Church (or some writer using his name), against the

rotundity of the earth and the existence of antipodes, afford a curious specimen of the arguments which sway the mind when devoid of what Dr. Whewell so aptly designates, in his "History of the Inductive Sciences," "the appropriate idea :"—

"Quid illi, qui esse contrarios vestigiis nostris Antipodas putant, num aliquid loquuntur? aut est quisquam tam ineptus qui credat esse homines, quorum vestigia sint superiora quam capita? aut ibi quæ apud nos jacent, inversa pendere? fruges et arbores deorsum versus crescere? pluvias et nives, et grandinem sursum versus cadere in terram? Et miratur aliquis hortos pensiles inter septem mira narrari, quum philosophi et agros, et maria, et urbes, et montes pensiles faciant? Hujus quoque erroris aperienda nobis origo est. Nam semper eodem modo falluntur. Quum enim falsum aliquid in principio sumserint, verisimilitudine inducti, necesse est eos in ea, quæ consequuntur, incurrere. Sic incidunt in multa ridicula: quia necesse est falsa esse, quæ rebus falsis congruunt. Quum autem primis habuerint fidem, qualia sunt ea, quæ sequuntur, non circumspiciunt, sed defendunt omni

4. The great controversy in which Galileo acted so conspicuous a part, regarding the Motion of the Earth, furnishes a further and very striking illustra-

modo ; quum debeant prima illa utrumne vera sint an falsa ex consequentibus judicare. Quæ igitur illos ad Antipodas ratio perduxit ? Videbant siderum cursus in occasum meantium, solem atque lunam in eandem partem semper occidere, et oriri semper ab eadem. Quum autem non perspicerent, quæ machinatio cursus eorum temperaret, nec quomodo ab occasu ad orientem remearent, cælum autem ipsum in omnes partes putarent esse devexum, quod sic videri propter immensam latitudinem necesse est ; existimaverunt rotundum esse mundum, sicut pilam, et ex motu siderum opinati sunt cælum volvi ; sic astra solemque, quum occiderint, volubilitate ipsa mundi ad ortum referri. Itaque et æreos orbes fabricati sunt quasi ad figuram mundi, eosque cælarunt portentosis quibusdam simulacris, quæ astra esse dicerent. Hanc igitur cæli rotunditatem illud sequebatur, ut terra in medio sinu ejus esset inclusa. Quod si ita esset, etiam ipsam terram globo similem ; neque enim fieri posset, ut non esset rotundum quod rotundo conclusum teneretur. Si autem rotunda etiam terra esset, necesse esse, ut in omnes cæli partes eandem faciem gerat, id est, montes erigat, campos tendar, maria consternat. Quod si

esset, etiam sequebatur illud extremum, ut nulla sit pars terræ, quæ non ab hominibus ceterisque animalibus incolatur. Sic pendulos istos Antipodas cæli rotunditas adinvenit. Quod si quæras ab iis, qui hæc portenta defendunt, quomodo non cadunt omnia in inferiorem illam cæli partem ? respondent hanc rerum esse naturam, ut pondera in medium ferantur, et ad medium connexa sint omnia, sicut radios videmus in rota ; quæ autem levia sunt, ut nebula, fumus, ignis, a medio deferantur, ut cælum petant. Quid dicam de iis nescio, qui, quum semel aberraverint, constanter in stultitia perseverant, et vanis vana defendunt, nisi quod eos interdum puto aut joci causa philosophari, aut prudentes et scios mendacia defendenda suscipere, quasi ut ingenia sua in malis rebus exerceant vel ostentent. At ego multis argumentis probare possem nullo modo fieri posse, ut cælum terra sit inferius, nisi et liber jam concludendus esset, et adhuc aliqua restarent, quæ magis sunt præsentis operi necessaria : et quoniam singulorum errores percurrere non est unius libri opus, satis sit pauca enumerasse, ex quibus possit, qualia sint cetera, intelligi."—*Lactantii Omnia Opera, Oxon. 1684. Institut. lib. III. cap. xxiv.*

tion, from the history of the past, of the folly of bringing Scripture to bear upon scientific questions. And, however we may now <sup>Motion of the Earth.</sup> smile at the doubts and difficulties which beset men in those days on points which appear so simple to us, and which every child knows, we must remember that they were good and learned men who debated these matters. We see in the struggles which reason and observation, in conflict with Scripture, or rather with Scripture falsely interpreted, brought upon their minds, and in the old prejudices the men of those days had to abandon, the very same principles at work, which still, under new forms, agitate and confuse the minds of the uninstructed and fearful. What could be more clear, they thought, than the testimony of Scripture? *The world also is established, that it CANNOT BE MOVED* (Ps. xciii. 1). Even so late as the days of Calvin, that erudite and sagacious commentator drew from this passage the inference that the earth is motionless.\* The old Ptolemaic system, which had so

\* Ps. xciii. 1.—“The Psalmist proves that God will not neglect or abandon the world, from the fact that he created it. A simple survey of the world should of itself suffice to attest a Divine Providence. The heavens revolve daily, and, immense as is their fabric, and inconceivable the rapidity of their revolutions, we experience no concussion—no disturbance in the harmony of

their motion. The sun, though varying its course every diurnal revolution, returns annually to the same point. The planets, in all their wanderings, maintain their respective positions. How could the earth hang suspended in the air were it not upheld by God's hand? By what means could it maintain itself unmoved, while the heavens above are in constant rapid motion, did

blinded men for ages, chiefly under the authority of Aristotle, was only beginning about that time to meet its death-blow; and the new ideas had not yet reached the study of the learned reformer. Eleven centuries before him, when Pythagorean notions had not been so entirely eclipsed, Augustine refers to the controversy; but avoids coming to a decision, on the plea of want of leisure to discuss it, and absence of profit to his hearers. But in stating the case he affords a curious example of coming to a right conclusion upon false premises, and of thus hazarding the credit of Scripture by an unnatural alliance between it and science. "If the heaven moves, how," he makes some ask, "is it a **FIRMAMENT?**"\* So that by a double misinterpretation of Scripture, such reasoners shut themselves up in this dilemma:—The Sacred Volume asserts in one place that the heavens are firm, and therefore motionless; and in another, that the earth is so also: so that no change whatever can occur, even apparently—a thing contradicted by every day's experience. One, therefore, of these premises must yield. If the first, we are riveted in error, for the earth *does* move: if the

not its Divine Maker fix and establish it? Accordingly the particle **¶**, denoting emphasis, is introduced — '**YEA, he hath established it.**'"—*Commentary on the Psalms, Calvin Translation Society's Edition.*

\* "De motu etiam cœli nonnulli

fratres questionem movent, utrum stet an moveatur: quia si movetur, inquirunt, quomodo firmamentum est? Si autem stat, quomodo sidera quæ in illo fixa creduntur, ab oriente usque ad occidentem circumeunt?"—*Aug. de Gen. lib. II. cap. x.*

second, the conclusion is true; but further light shows that the premise is false, and the argument becomes again involved, and all is confusion. Such is the mischief of taking our ideas of natural phenomena from Scripture, and shutting our eyes to the just conclusions of reason. All these mists have long been cleared away; the whole is clearly understood, and Scripture stands unchanged and unimpeachable.

Other Scripture texts were forced into this unholy warfare. *Who laid the foundations of the earth, that it should NOT BE REMOVED FOR EVER* (Ps. civ. 5)? *One generation passeth away, and another generation cometh; but the EARTH ABIDETH FOR EVER* (Eccles. i. 4). Then the following were adduced to establish the correlative truth, as they supposed, that the sun is not at rest. *In them hath he set a tabernacle for the sun, which is as a bridegroom COMING OUT of his chamber, and rejoiceth as a strong man to RUN a race. His GOING FORTH is from the end of the heaven, and his CIRCUIT unto the ends of it* (Ps. xix. 4—6). *The sun also ARISETH, and the sun GOETH DOWN, and HASTETH to his place where he arose* (Eccles. i. 5).\*

\* They resorted to such arguments as the following curious piece of reasoning:—Hell, it had long been supposed, was in the centre of the world. Now, if the sun was at rest, with the earth revolving about it, then the centre of the world would be in the sun. So that hell

would be in the sun, and therefore, in fact, be up in heaven—which was too absurd, they thought, to be believed. In laughing at such folly, let us beware lest we be guilty of the same *in our way*, notwithstanding all the light that knowledge gives us, and all the experience

The mischief which this appeal to Scripture did is incalculable. It sanctified error. It confirmed the mind in blunders regarding a fact in natural science on which many of the ancients had clear and distinct conceptions, till Aristotle and then Ptolemy drew the veil of obscurity over it. So that even Tycho, a name of eminence among philosophers in the days of Kepler and Galileo, was kept back from holding the true view, in great part by his false estimate of Scripture language.\*

All this conflict of ideas and opinions is now passed away ; and Scripture stands unhurt in all its truth, simplicity, and beauty. All are agreed that its words require no apology, and call for no compromise. They speak intelligibly and correctly to learned and unlearned. Indeed, we may well pause to admire the wisdom with which its phraseology has been chosen. Human systems of religion have had to abandon one assertion after another ; not merely to reject the incrustations of false interpretation, but the statements themselves.†

Wisdom seen  
in choice of  
Scripture  
phraseology.

that the history of error and of well-intentioned but ill-directed zeal teaches us.

Another argument was, that heaven and earth are repeatedly mentioned in Scripture as correlative, like the centre and circumference of a circle. Thus, "the heaven and the earth," (Gen. i. 1,) and in a multitude of other texts. Now, said they,

the heavens, spread out as they are, must be the circumference ; hence, the earth must be the centre, and therefore at rest.

\* See Sir David Brewster's *Martyrs of Science*.

† "Examine all the false theologies of the ancients and moderns ; read in Homer or in Hesiod the religious codes of the Greeks ; study those of the Buddhists,

Not so the Scriptures. And why is this? Because in matters of ordinary observation they speak the language of *sense*: they use the words of every-day life: they describe natural objects as they appear. They adopt the terms which the most scientific use in the ordinary intercourse of life, and not only so, but even in scientific writings.\* Here is no concession to vulgar prejudice, but an adoption of the usages of human language.†

those of the Brahmins, those of the Mahomedans; you will not only find in these repulsive systems on the subject of the God-head, but will meet with the grossest errors on the material world. You will be revolted with their theology, no doubt; but their natural philosophy, and their astronomy also, ever allied to their religion, will be found to rest on the most absurd notions." — *Theopneustia*, by M. Gaussen, chap. iv. sec. 6.

\* Thus, I take down at random a volume of the *Astronomical Transactions*, and find a Paper by the Astronomer Royal, in which the following passage occurs:—"The meaning of the third term [in an astronomical formula under consideration] is, that the sun moves (independently of perturbations) in a small circle. . . ." — *Roy. Ast. Soc.'s Trans.* vol. x. p. 237, 1838.

† Among many examples the language of the Sacred Historian in recording the miracle of Joshua

is an excellent illustration of this, *So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.* The accomplishment of this is supposed to have been by the arresting of the earth in its rotation. In what other words, then, could the miracle have been expressed? Should it have been said, "So the earth ceased to revolve, and made the sun appear to stand still in the midst of heaven?" This is not the language which we should use even in these days of scientific light. Were so great a wonder again to appear, would even an astronomer, as he looked into the heavens, exclaim, "The earth stands still!" Would he not be laughed at as a pedant? Whereas, to use the language of appearances, and thus to imitate the style of the Holy Scriptures themselves, would be most natural and intelligible. Conceive a vessel moving smoothly down a stream, and a man walking in a contrary direc-

The language of Science, even in its highest walks, admits of improvement, and oftentimes calls for correction as the field of discovery widens. What epoch, then, of knowledge should the Divine Author of Scripture have fixed upon as the best adapted for communicating truth, if scientific phraseology were to be used? The more advanced the epoch, the longer the period through which they would be unintelligible, even to the learned in things of every-day life. Were this the principle upon which Scripture is written, we should be in danger of finding our interest in the Sacred Volume *divided* between the truths which concern our moral state and eternal happiness, and its scientific mysteries. Reason, moreover, would have no scope; or would be crushed at every turn. It was once the universal creed that the sun moved through the heavens. That it is absolutely fixed in space took its place. At the present day there is every reason to believe, from accurate astronomical observations, that the sun, with all its system of planets, is, after all, in motion. These are not conjectures, but the discoveries of inquiry and reason. If Scripture, therefore, is to be our guide in such questions, all such inquiries are hushed; the mind

tion on its deck and at the same rate. What should we think of his asserting that he had never changed his situation at all, though this would be strictly and scientifically true? So a

statement strictly scientific, in the case of Joshua's miracle, would have been unintelligible to common persons, and almost ridiculous in the ears of even the learned.

is cramped; reason justly feels her province invaded; and confusion follows. What admirable wisdom, then, is displayed by Him who knows the end from the beginning, who knows all laws and foresees all their operations, since from Him they take their rise; and who yet speaks to us of these things in terms always true and always intelligible!

It is highly instructive to fix our thoughts upon examples which the experience of the past furnishes; that we may benefit by the mistakes of those who are gone before, learn wisdom in our own day, and see how we should behave in similar controversies which the march of discovery is perpetually stirring up amongst us. And no controversy is so well adapted for this purpose, as that regarding the Motion of the Earth. For no truth is at the present day more entirely and universally received; although no statement appears to be more contradictory to the letter of Scripture when read by a prejudiced mind; and no physical fact is less palpable to the senses. We learn from our infancy that the earth revolves, and thus gives apparent motion to the luminaries above—and we believe it all. But when all that is involved in that belief is brought to notice, how incomprehensible is it, except to the scientific mind—and yet all believe it still! even though Scripture would seem to favour doubt. How few can understand why our continents and oceans, as they rush on at such

This a  
highly  
instructive  
example.

amazing speed—1,000 miles an hour in the equatorial regions, and 600 in our latitudes—are not the scene of one incessant terrific tempest. How is it that the air in one mass can maintain so surprising a speed, that compared with it the most tremendous hurricane is but the sighing of the summer breeze; and moreover, that we perceive it not! Surely the objectors in the days of Galileo would have seized upon such a triumphant argument against the new-fangled errors, had they thought of it. But with the most unscientific among ourselves it presents no obstacle to the universal creed. So marvellous is the effect of habit, even in thinking. “Scientific views, *when familiar*, do not disturb the authority of Scripture,” however much they did upon their first announcement. “Though the new opinion is resisted as something destructive of the credit of Scripture and the reverence which is its due, yet, in fact, when the new interpretation has been generally established and incorporated with men’s current thoughts, it ceases to disturb their views of the authority of Scripture, or of the truth of its teaching. . . . And . . . all cultivated persons look back with surprise at the mistake of those who thought that the essence of the revelation was involved in their own arbitrary version of some collateral circumstance in the revealed narrative.”\*

\* Philosophy of the Inductive Sciences. Chapter on the Relation of Tradition to Palætiology.

§ 2.—*Instances, from the later history of Science, in which Scripture has not only been relieved of false interpretations, but has had new light reflected upon it from the discoveries of Science.*

The Science of Geology, with its kindred studies, furnishes several examples of this.

1. The vast and unknown Antiquity of the Earth, compared with which the 6,000 years of its supposed existence are but as yesterday, was the first of these startling facts which the researches <sup>Antiquity of the Earth.</sup> of geology brought to light. So unlooked-for a result, and so boldly put forward, shocked the minds of multitudes. The names of geologist and sceptic were regarded by the mass of sensible but uninformed and astonished minds as all but synonyms. And what is the result? What changes have a few years brought on! With rare exceptions it is become, like the motion of the earth, the universal creed. The prejudice of long-standing interpretation, and ignorance of the records which the earth carries in its own bosom regarding its past history, had shut up us and our forefathers for ages in the notion that the heavens and the earth were but six days older than the human race. But Science reveals new phenomena, opens up new ideas, and creates new demands. The torch of nature and reason sheds its light upon the letter of Scripture. *In the beginning God created the heaven and the earth; and the earth was without*

*form and void, and darkness was upon the face of the deep*—is seen to refer to the first fiat of calling matter into existence, and to a state of emptiness and waste into which the earth long after fell, ere God prepared it as the residence of the most perfect of His creatures. The mind instructed gradually threw off the trammels of prejudice. Such men as Dr. Chalmers—whom none could deny to be above suspicion, since they were at once the champions of Holy Scripture in all its integrity, and possessed minds too capacious and commanding to be distrusted—lent their efficient help in promoting the change.\* And Scripture once more emerges, not only unhurt, but fraught with a fuller meaning, from a fiery trial, which had bid fair in the eyes of many to ruin its credibility.†

\* Thus Dr. Chalmers writes:—“Between the initial act and the details of Genesis, the world, for aught we know, might have been the theatre of many revolutions, the traces of which geology may still investigate, and to which she, in fact, has confidently appealed as the vestiges of so many successive continents that have now passed away.”—*Nat. Theol.* vol. i. p. 251.

† In Genesis we read, *In the beginning God CREATED the heaven and the earth*, that is, called them into existence. In the following verses the work of the six days is described, in which God prepared the earth, and the sea, and

the clouds, and the atmosphere (or heaven), for man's appearance upon the earth. It is this six days' work which is alluded to in the Fourth Commandment, and not the original creation of matter. *For in six days the Lord MADE heaven and earth, the sea, and all that in them is.* The words translated *created* and *made* are different in the original. The first is *בָּרָא*. It occurs 8 times in Genesis, and is in these places always translated *created*. It occurs 40 times more in the Old Testament; and in 32 of these it is rendered *created*; in 3, *made*; and in the other 5 it has various meanings. Whereas the other

2. The Existence of Animals and Plants previously to the six days' work, when first announced, was regarded with the same indignant scorn, as the fabrication of ungodly men, enemies of <sup>Pre-Adamic animals and plants.</sup> the Sacred Volume, and fearless in their profane inventions. The Press teemed with attacks upon such reckless theorists; and crude hypotheses, and hasty guesses, and ignorant assertions, which the age should have been ashamed of, were thrust forward to take the place of facts. Every effort was made to crowd the countless tribes of creatures, which the rocks poured forth from their opened treasure-houses, within the six thousand years of man's existence; and to attribute their entombment to the Deluge. But Science revolted at such summary work. Rushing waters were not the scene for calm deposits, where all the bones and spines of the most delicate structures, and the forms of leaves and plants in endless variety, could be laid and kept unhurt. A deluge, and that, too, of only one hundred and fifty days' duration, was not the workshop in which strata ten miles thick could be formed and packed with their teeming population; neither had it time to do the work, nor had it room to hold the materials. Physiology, too, lent its

word, <sup>נָצַח</sup>, which occurs 154 times in Genesis, is not once rendered *created*: it is 88 times *did* or *done*; 45 times *made*; and 21 times has other meanings, regulated by the context. The word occurs about 2,700

times in the Old Testament, and I think it is not once translated *created*. There is a third word, <sup>יָצַק</sup>, which occurs 3 times in Genesis (ch. ii. 7, 8, 19,) and is translated *formed*.

aid. It was discovered that the buried species, at any rate, below the higher (the tertiary) beds, differed altogether in their organization from the existing races. An order of things had then prevailed to which the present families could claim no relationship. A distinct act of creative power must have called the existing beings into life; and at some previous epoch those whose remains Science had brought to light. But the Scriptures record but one such epoch. Thus the *silence* of Scripture was once again set up against the legitimate demands of Science: and God's word and works set at variance. Time and reflection, however, brought the remedy. Has God recorded *all* His acts? How presumptuous in us to limit His creative energy! Could not He have called worlds after worlds into existence without telling us so? The minds of the alarmed were calmed. The Scriptures, it was once more remembered, record the history of MAN's beginning, and the circumstances therewith connected. It was again justly felt that reason was free to find out things that the Scriptures did not touch upon, the evidences of which God has treasured up in His works. The new discoveries were made indeed an argument for the existence of a Deity. If previous worlds of beings had existed, from which the present races could not have descended, we have at once a proof that some creative power must have interposed to give a beginning to what we see around us. This was the argu-

ment of one whose masculine mind and Christian heart did much, as I have before observed, to turn the current of the public mind.\*

\* Dr. Chalmers. See his geological argument for a Deity in his *Natural Theology*. In the following passages he speaks of the six days' work:—

“We hold the week of the first chapter of Genesis to have been literally a week of miracles—the period of a great creative interposition, during which, by so many successive evolutions, the present economy was raised out of the wreck and materials of the one which had gone before it.”—*Chalmers's Works*, vol. i. p. 229.

“We have already endeavoured to show, how without any invasion even on the literalities of the Mosaic record, the indefinite antiquity of the globe might safely be given up to naturalists, as an arena whether for their sportive fancies or their interminable gladiatorship. On this supposition the details of that operation narrated by Moses, which lasted for six days on the earth's surface, will be regarded as the steps by which the present economy of terrestrial things was raised, about six thousand years ago, on the basis of an earth then without form and void. While, for aught of information we have in the Bible, the earth itself may, within this time, have been the theatre of

many lengthened processes—the dwelling place of older economies that have now gone by; but whereof the vestiges subsist even to the present day, both to the needless alarm of those who befriend the cause of Christianity, and to the unwarrantable triumph of those who have assailed it.”—P. 256.

Professor Hitchcock's *Religion of Geology*, and Dr. Pye Smith's *Lectures on Geology*, have also had a very large share in influencing men's minds aright on this subject.

Increasing opportunities also for the communication of scientific knowledge by those who carry weight with them, as alluded to by Sir Charles Lyell, in the following extract from an address to the British Association for the Advancement of Science, in 1846, have greatly tended to open men's eyes to see things in a better light:—

“It is now fifty years,” said Mr. Lyell, in an address to the British Association in 1846, “since Playfair, after studying the rocks in the neighbourhood of Edinburgh, in company with Dr. Hutton and Sir James Hall, was so struck with the evidence they afforded of the immensity of past time, that he observed, ‘how much farther reason may

3. The existence of the Sun before the Fourth Day, on which it was supposed to have been created, was another astounding announcement, which perplexed even philosophers, and which the multitude indignantly denied as repugnant to the simplest and plainest declarations

Age of  
the sun.

go than imagination can venture to follow.' These views were common to the most illustrious of his contemporaries, and since that time have been adopted by all geologists, whether their minds have been formed by the literature of France or of Germany, of Italy or Scandinavia, or of England; all have arrived at the same conclusion respecting the great antiquity of the globe, and that, too, in opposition to their earliest prepossessions, and to the popular belief of their age. It must be confessed, that while this unanimity is satisfactory as a remarkable test of truth, it is somewhat melancholy to reflect, that at the end of half a century, when so many millions have passed through our schools and colleges since Playfair wrote that eloquent passage, there is still so great a discordance between the opinions of scientific men and the great mass of the community. Had there been annual gatherings such as this, where they who are entitled to speak with authority address themselves to a numerous assembly, drawn from the higher classes of society, who, by their

cultivation and influence, must direct the education and form the opinions of the many of humbler station, it is impossible that so undesirable and unsound a state of things should have now prevailed, as that there should be one creed for the philosopher and another for the multitude. Had there been meetings like this, even for a quarter of a century, we should already have gained for geology the same victory that has been so triumphantly won by the astronomer. The earth's antiquity, together with the history of successive races of organic beings, would have been ere this as cheerfully and universally acknowledged as the earth's motion, or the number, magnitude, and relative distances of the heavenly bodies. I am sure it would be superfluous if I were to declare, in an assembly like this, my deep conviction, which all of you share, that the farther we extend our researches into the wonders of creation in time or space, the more do we exalt, refine, and elevate our conceptions of the Divine Artificer of the universe."

of God Himself. A kindred difficulty, however, had long been felt; for Light was called forth, according to the sacred narrative, on the First Day, before the sun was made, and the alternations of evening and morning on that and the succeeding days seemed to indicate the presence of some fixed luminary, independent of the revolving earth, which would produce this vicissitude. So that the account had long seemed to involve in itself a contradiction. But now proofs were adduced that light had existed for ages previous even to the *first* day. For the exhumed remains of animals, belonging to ages long gone by before man's appearance, had *eyes*: and it was argued that eyes were for use; that light was necessary, and that light must have existed. But all this seemed directly contrary to the Scriptures, which spoke thus of the first day, *And God said, Let there be light, and there was light* (Gen. i. 3); and of the fourth day, *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: (he made) the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness.* (Gen. i. 16—18.) So that the geological argument increased the difficulties which had already existed, and which had been unsatisfactorily explained. But there is an answer to them all; although it is probable that there are some, beset by old prejudices, who cannot yet

divest themselves of their prepossessions. In the first place, it is not said that light was created or made at all. It is called forth. It is commanded to shine out of the darkness which was upon the face of the deep. Nor, with reference to the second passage, is it said that the sun, and moon, and stars, were *created* on the fourth day. The word is *made*—*God MADE two great lights*—a word, in the original, which is used in the sense of *did, appointed, constituted, set for a particular purpose or use*; and never once, in the one hundred and fifty places where it occurs in the Book of Genesis, is it used in the sense of *created*. And it is one service which Science renders to point out which of the various meanings of the word should have been here applied.

The whole Mosaic account is thus harmonized by some. On the first day, when the earth was still without form and void, and darkness was

On the six  
days' work.

upon the face of the deep, God commanded light to shine upon the earth. This may have been effected by such a clearing of the atmosphere as to allow the light of the sun to penetrate its mass with a suffused illumination, proceeding from no apparent source, but yet lighting up the earth beneath, and dispelling the total darkness which had prevailed. On the second day a separation took place in the thick vapoury mass which lay upon the earth, dense clouds were gathered up aloft, and separated by an expanse from the waters and

vapours below. On the third day, these lower vapours, or fogs and mists, which hitherto concealed the earth, were condensed, and gathered with the other waters on the earth into seas, and the dry land appeared. Then grass and herbs began to grow. On the fourth day, the clouds and vapours so rolled into separate masses, or were altogether absorbed into the air itself, that the sun shone forth in all its brilliancy, the visible source of light and heat to the renovated earth, while the moon and the stars gave light by night; and God appointed them henceforth for signs and for seasons, for days and for years, to His creatures, whom He was about to call into existence. This explanation many have now adopted.\*

\* "The Scriptures were not written to gratify curiosity, not even all *laudable* curiosity, but to nourish faith and govern human conduct. Accordingly, they afford no answer to a multitude of questions that might be asked respecting the *when* and the *why*, and the *how*, of the Divine operations. . . . But although the Mosaic history of the creation does not embrace all the points on which it might have been supposed, *à priori*, that a Divine revelation would have instructed us, yet it is to be borne in mind, that it *is true as far as it goes*, and in no way inconsistent, when rightly explained, with any subsequent discoveries which have been made in the structure of the globe, or the laws of the

planetary system. As the Bible and the universe have one and the same Author, we may be sure that the truths of the one can never militate with those of the other. That they may in some cases *apparently* come in collision may be admitted: but time and patient research, and a wider collation of facts, will not fail in the end to bring nature and revelation into the most perfect harmony with each other.

"*Let there be lights.* . . It is unquestionable that the Scriptures generally describe the phenomena of the natural world *as they appear*, rather than according to strict scientific truth. Thus the sun and moon are said to rise and set, the stars to fall, and the moon to be turned into blood.

It is sufficient for my purpose if it be a possible explanation, and if it meets the difficulties of the

Consequently, if this history of the creation were designed to describe the events of the six days' work, *as they would have appeared to a spectator had one been present*, a supposition rendered probable from its being said, *Let the dry (land) appear* (Heb. be seen), when as yet there was no eye to see it—then we may reasonably conclude that the sun was formed on the first day, or perhaps had been created even *before* the earth, and was in fact the cause of the vicissitude of the three first days and nights. But as the globe of the earth was during that time surrounded by a dense mass of mingled air and water, the rays of the sun would be intercepted; only a dim glimmering light, even in the day time, would appear; and the bodies of the heavenly luminaries would be entirely hidden, just as they now are in a very cloudy day. Let it be supposed, then, that on the fourth day the clouds, mists, and vapours, were all cleared away, and the atmosphere made pure and serene; the sun, of course, would shine forth in all its splendour, and to the eye of an imagined spectator would seem to have been just created; and so at night of the moon and stars. This effect of Divine power, according to the usual analogy of the Scriptures, is described from its appearance,

and the language employed, 'let there be lights in the firmament,' and 'he made two great lights, and set them in the firmament,' is to be interpreted on the principle above stated. They might then be said to be 'made,' because they then first began to be visible, and to perform the office for which they were designed. . . .

"... As the rainbow was *made* or *constituted* a sign, though it might have existed before, so the sun, moon, and stars, may be said to have been *made* and *set* as lights in the firmament, on the fourth day, though actually called into existence on the first, or previously. The same result had indeed been *really* effected by the same means during the previous three days and nights, but these luminaries were henceforth by their rising and setting, to be the *visible* means of producing this separation or succession."—*Professor Bush, Professor of Hebrew and Oriental Literature in New York City University, on Genesis.*

"The most complete solution of this difficulty [of the fourth day] of which we know," says Dr. Chalmers, "has been furnished by Rosenmüller. He says, that 'if any one who is conversant with the genius of the Hebrew, and free from any previous bias on his judgment, will read the words of this article in their

case. Since Scripture is not designed to teach us natural philosophy, it is altogether beside the mark to attempt to make out a cosmogony from its statements, which are not only too brief for the purpose,

connexion, he will immediately perceive that they import a direction or determination of the heavenly bodies to certain uses, which they were to supply to the earth.' The words, *וַיִּבְרָא* in the 14th verse, are not to be separated from the rest, or to be rendered 'fiant luminaria,' let there be lights—that is, 'let lights be made;' but rather, 'let lights be'—that is, 'serve in the expanse of heaven'—'*inserviant in expanso cœlorum*'—for distinguishing between day and night, and let them be or serve for signs and for seasons, and for days and years. For we are to observe that the verb *וַיִּבְרָא* to be, in construction with the prefix 'for,' is generally employed to express the direction or determination of a thing to an end, and not the production of the thing—for example, Num. x. 31; Zech. viii. 19, and in many other places."

He further argues thus—"But the difference between the singular *וַיִּבְרָא* and the plural *וַיִּבְרְאוּ* in the 14th verse, demands a corresponding difference in the interpretation; and therefore if we would make that difference literally apparent, we must thus literally interpret—'*Fiat, luminaria in firmamento cœli ad divi-*

*dendum inter diem et noctem, ut sint, in signa, et tempora, et in dies, et in annos, et sint, ad illuminandum super terram.*' That is, '*Fiat ut luminaria sint in signa, &c., et ad illuminandum, &c.*' The particle 'signifies 'ut' in three hundred passages, and *וַיִּבְרְאוּ* signifies 'ut sint' in several of them. This interpretation, therefore, yields this literal sense in our language—'*Let it be, that the lights in the firmament of heaven, for dividing between the day and the night, be for signs and for seasons, and for days and years*'—that is, finally, '*Let the lights in the firmament of heaven, for dividing between the day and night, be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth; and it was so.*' So that Rosenmüller's induction from the construction of this passage is '*de determinatione astrorum ad certos quosdam usus orbi terrarum præstandos, esse sermonem—non de productione*'—or that the narration in these verses respects the determination of the heavenly bodies to the performance of some certain uses to the earth—not to the production."—*Chalmers's Works*, vol. i. p. 253. Note.

but are expressed in language not fitted nor intended to convey such information. We read of wars and the movements of armies, and the tactics of generals; of the revolution of kingdoms, the convulsions of nations, and the policy of rulers; and it is the part of history to mark these things, and to deduce from them principles, and to trace the motives and springs of action in men. But when God speaks of the same, He speaks as the Omnipotent and the Omniscient. His language is, *I make peace, I create evil, I, the Lord, do all these things*; and again, *I am the Lord . . . that saith of Cyrus, He is my shepherd, and shall perform all my pleasure*. So here, when He speaks of the works of His hands, it is with a majesty and dignity which become the Maker of the world. He speaks in language which declares Him to be the originator of all things, the Almighty Lord of heaven and earth. He condescends not to describe the process, or the laws by which He worked: all this He leaves to reason to decipher from the phenomena His world displays. And my design in attempting above to give a scientific explanation of the process of the six days' work, is not to impose this or any such-like meaning upon the words, but to show that the language is not mere fable, and contrary to scientific truth. It rather detracts from the simple grandeur of the whole, and diverts attention from the great lesson to be conveyed, to seek for a scientific meaning where it was not designed. I

take this meaning, not as taught by Scripture, but as merely illustrating it in those scientific points; and I receive this interpretation full ready to change it, if scientific study require—the word of God itself standing intact, and still speaking with the same solemn authority, beauty, and truth.\*

\* My object in this Treatise, as will have been seen, is not to discuss contending theories of interpretation. It is sufficient for my purpose to convince my readers, that an explanation of the inspired words of Moses on physical principles is possible; not that I regard it as necessary, or indeed to be expected, that we should be able to satisfy ourselves altogether as to what the real physical interpretation is. The words of the narrative are too brief for this; and are not intended to convey scientific ideas.

There is one class of interpreters, however, with whom I find it impossible to agree. I mean those who take the six days to be six periods of unknown indefinite length. This is the principle of interpretation in a work on the *Creation and the Fall* by the Rev. D. Macdonald, and also in Mr. Hugh Miller's posthumous work, *The Testimony of the Rocks*. The ground of objection to this mode of interpretation lies in the wording of the Fourth Commandment.

Ex. xx. 8. *Remember the sabbath day to keep it holy.*

9. *Six days shalt thou labour, and do all thy work.*

10. *But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:*

11. *For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

Is it not a harsh and forced interpretation, to suppose that the six days in v. 9 do not mean the same as the six days in v. 11: but that in this last place they mean six periods? In reading through the eleventh verse, it is extremely difficult to believe that the "seventh day" is a long period, and the "sabbath day" an ordinary day.

In support of this assumed double use of the word "day" within the same passage it has been said, that in Genesis i., even within the compass of one verse, the word is used in two different senses, viz. in v. 5: *God called the light, Day*—where it is there-

4. Another formidable difficulty to which geology gave rise, was the existence of death in the world before the fall of Adam. The myriads of <sup>Death</sup> <sup>before the</sup> creatures which the strata have brought to <sup>Fall</sup> light, lived and died ere Adam came; and yet St. Paul has said, *By one man sin entered into the world, and death by sin*. So unanswerable has this objection appeared to some, and still appears, I believe, that blindfold they condemn the whole science of

fore less than twenty-four hours; and *the evening and the morning were the first day*, or as it has been translated, "evening was, morning was, one day," in which, according to our interpretation, it is the whole twenty-four hours. But this is surely no case in point; at any rate, it is a very narrow basis upon which to erect so large an hypothesis. When the whole twenty-four hours are called a day, they are so named from the most important part of the twenty-four hours, the light part. The day of light and the day of twenty-four hours refer to the same thing; the one to part, the other to the whole. This is totally different from supposing that in a passage in which the term "six days" occurs twice, in one place it means six periods of twenty-four hours each, and in the other of one thousand years or more.

Moreover, I think that some of the most eminent geologists are of opinion, that the division

of the geological periods cannot be made out satisfactorily, so as to coincide with this interpretation. In this part of his excellent work Mr. Miller does not appear to me to be at all conclusive. He admits in one place (p. 17) that, "so far as is yet known, plants and animals appear together." Indeed, these attempts at the positive interpretation of Scripture on physical grounds are very unsafe and hazardous. Experience has surely taught us enough of the danger of it. Geology is still but in its infancy. A few years more may add so much to our knowledge, as to make it necessary to give up our interpretations. The best method is, to keep Scripture and science apart as much as possible; and, wherever they come in contact, to be satisfied with removing difficulties, without indulging in any positive physical exposition of language which was never intended for such a purpose.

geology, and ignore the universal testimony of the greatest and best men. And no doubt, when ignorant of the facts which the Book of Nature reveals, we should conclude from the Apostle's words that it was the sin of Adam that had brought death upon the irrational as well as the rational creation. But is this the necessary meaning of the passage? By no means. Science here comes to our aid to correct the impressions we gather from Scripture; and we learn from the Apostle that sin had degraded God's intellectual creature to the level of the brutes in his animal nature, and in his spiritual to that of a lost and fallen being. Death received its horrors when its sentence fell upon man, who alone was made in the image of God.\*

\* Two hundred years ago—long before the science of geology called for the belief, that mortality had been stamped on creation, and had manifested its proofs in the animal races previously to Adam's appearance—Jeremy Taylor could write as follows regarding Adam himself before the Fall. He considers him to have been created mortal, not merely liable to become mortal, but actually mortal.

"For 'flesh and blood,' that is, whatsoever is born of Adam, 'cannot inherit the kingdom of God.' And they are injurious to Christ, who think, that from Adam we might have inherited immortality. Christ was the giver and preacher of it; 'he brought

life and immortality to light through the Gospel.'" Again:—"For that Adam was made mortal in his nature, is infinitely certain, and proved by his very eating and drinking, his sleep and recreation, &c."—*Works of Jeremy Taylor, by Bishop Heber*, vol. ix. pp. 74, 76.

And in another passage quoted by Professor Hitchcock:—"That death which God threatened to Adam, and which passed upon his posterity, is not the going out of this world, but the manner of going. If he had stayed in innocence he should have gone placidly and fairly, without vexatious and afflictive circumstances; he should not have died by sickness, defect, misfortune, or un-

5. But perhaps the most surprising limitation which Science has demanded in the interpretation of Scripture, regards the superficial extent of the six days' creation.

Specific  
centres.

The discoveries of botany and zoology, in conjunction with those of geology, are said to call upon us to believe that the work of the six days refers not to the whole surface of the globe, but only to that region of it where man was created, and his descendants dwelt in the first ages of the world. The theory of Specific Centres is said to be confirmed beyond a doubt, though their number, whether in the animal or vegetable kingdom, is not yet known. According to this discovery, every species, whether of plants or animals, is confined to a certain region or habitat, beyond the boundaries of which its individuals cannot live. Each species, therefore, must have diverged from some centre within its region ; and this is called a Specific Centre : and these Centres must have been the foci of creation. No doubt the boundaries of these regions may have varied since the six-days' creation under the influence of climate. But it is contended that no change of climate which is likely to have occurred can account for so great a transfer of all the centres, as from within the limits of Paradise. It might be replied, that the regions which are found on the opposite side of the globe, and

willingness." These sentiments I quote, not as necessarily approving them, but to show that so good and learned a man as

Jeremy Taylor held a view regarding death and mortality, no less unusual than that which geology demands.

others also of which the limits are far from the boundaries of man's first residence, have become the scenes of creative power at epochs subsequent to the six days' work. But geology shows that there are multitudes of pre-Adamic fossils in the upper (or tertiary) strata which are precisely the same as species now in existence. Shells, found fossil in the rocks, are in many instances precisely the same, under the severe scrutiny of the scientific conchologist, as species now living in the neighbouring seas. Here, then, we have a chain of living links between the present times and the most recent (the pleiocene) of the pre-Adamic periods. It follows that creatures must have been in existence, on some parts of the earth, during the six days' work, which had lived before that time, and partook not of the creation of that period. Dr. Pye Smith has attempted to solve this difficulty, which at first seems so utterly opposed to the letter of Scripture. His solution is simply this, that the word translated *earth*, in the Old Testament, is as often rendered *land*;<sup>\*</sup> and that, therefore, it might be so rendered in the account of the creation of plants and animals during the six days. It would then refer only to the creation of certain

\* The word *אֶרֶץ* occurs 304 times in the Book of Genesis, and is 171 times translated in our version *land*, 108 times *earth*, 17 times *country*, 6 times *ground*. In many of the instances in

which it is translated *land* or *country*, the name of the land or country is attached, which, of course, directs the choice of the word by which it should be rendered.

racés of animals and plants at the epoch when man was formed, and in the country which surrounded Paradise, and not over the whole earth. This solution has satisfied many; if received it will help us to understand how the beasts and fowl of this creation were brought to Adam for him to name them, as stated in the second chapter.

Professor Agassiz has broached a theory, that identity of species does not necessarily indicate identity of origin. It is for naturalists to receive or reject this hypothesis, as far as it refers to the vegetable kingdom and the lower animals. Should it be worthy of credit, it will greatly lessen the force of the difficulty above stated; as the identity of species now existing with species found fossil in the rocks will not in that case show that of necessity the existing species are descended from the more ancient; as they may have sprung from a more recent creation.

The application of this theory to the creation of man I shall notice further down.

6. Another instance in which Science has been looked upon as inimical to Scripture is the assertion

now universally made by geologists, that no  
No known  
 traces  
 of the  
 Deluge. known traces exist of the Deluge of Noah.

The disappointment which this has occasioned has been felt all the more severely, because the advocates of Revelation had long been in the habit of triumphantly pointing to the rocks in all parts of the earth as containing *shells* even to their highest peaks,

and so being infallible witnesses to the fact of the deluge. Geologists used to support this view. One of their number, eminent both for his eloquent expositions and thorough acquaintance with the science, had even written a work\* upon the subject, describing a cave at Kirkdale, in Yorkshire, where bones of numerous animals had been accumulated, it was supposed, by the waters of the Flood. But it is now acknowledged by all geologists that these conclusions were premature. In a subsequent work this author publicly renounced his former views upon the subject, and recalled his book. Further consideration has shown, that the Flood cannot have been the occasion of embedding shells and other fossils in solid rocks, and to such a depth as they are found. Nor are the superficial deposits, such as those in the Yorkshire cavern, such as a temporary deluge can have produced.†

The more the progress of scientific discovery has brought to light the varied agencies which are perpetually at work in changing the aspect of the earth's surface, the more is it seen, that it was unreasonable to expect to find traces of the great cataclysm at the present day, so many ages after its occurrence. Any marks it left must have been long since obliterated, or so mixed up with the effects of subsequent gradual

\* *Reliquiæ Diluvianæ.*

† See this subject fully discussed in *Testimony of the Rocks*, Lect. 8, on the Noachian Deluge.

changes as to be undecipherable, even if they ever possessed any characteristic features peculiar to themselves. The marvel of this great historic event was the presence of so vast a body of waters—their rapid appearance and as rapid disappearance—the windows of heaven being opened, and the fountains of the deep being broken up. Whether this great catastrophe was brought about by the intervention of second causes or not, it was by the interposition of the Almighty for the punishment of a guilty world. The record of this the Scriptures convey to us ; and Science, though robbed of its supposed power of illustrating the Scripture truth, nevertheless places no obstacle in the way of its reception.

7. The history of the Deluge furnishes an illustration of my subject in another way. It has been conceived by most readers of Scripture, that it describes the Deluge as having covered the surface of the whole earth. To this view Science of late years has presented various difficulties. A believer in the Divine Power can have no difficulty in admitting a miracle, astounding as it may be, so long as it is clearly demanded and is proportioned to the occasion. But he must not be charged with scepticism if he searches for an explanation, in part at any rate, in the operation of second causes—by which the Almighty, in many recorded instances, has worked His wonders. The lamented Hugh Miller, in his most interesting and valuable

The Deluge  
not over  
the whole  
earth.

work, the *Testimony of the Rocks*, has shown how all the phenomena of the deluge may have been produced by the gradual submergence and raising again of the country comprised within a radius of a few hundred miles around the dwelling-place of Noah, so as to include the then habitable portion of the globe. This phenomenon of the change of level of large portions of the earth's surface, by depression or elevation, is not unknown to geologists; though the periods in which these vast oscillations occur are of immeasurably longer duration than that of the Deluge. He shows that the descent during the first forty days may, nevertheless, have been so gradual as to have been imperceptible, except from the effects, the pouring in of the mighty waters from the neighbouring seas into the growing hollow, and the disappearance of the mountain tops. And when, after a hundred and fifty days had come and gone, and the depressed hollow began slowly to rise, the boundless sea around the ark would flow outwards again towards the distant ocean, and Noah would see that *the fountains of the deep were stopped*, and *the waters returning from off the earth continually*.

This process, miraculous though it be in thus calling into sudden action secondary agents, meets the difficulties of the case in a way which no other known hypothesis will. It supplies and disposes of the mighty mass of water required for the catastrophe. It also limits the number of animals which Noah would

have to accommodate in the ark within reasonable bounds. Mr. Miller mentions an interesting calculation which Sir Walter Raleigh made in his days, to show that Noah's ark was capable of holding all the then known animals of the world, with provisions for all the time during which the earth was submerged. The calculation of this great voyager is justly considered to have been sober and judicious. But our growing acquaintance with the animal kingdom has converted his trustworthy result from being an argument for a universal, to that for a partial deluge. The eighty-nine known animals of his time would now embrace but a single region. There are no fewer than one thousand six hundred and fifty-eight different species of mammals at present known ! To this extraordinary increase in our knowledge may be added the six thousand two hundred and sixty-six birds of Lesson, and the six hundred and fifty-seven reptiles of Charles Bonaparte, or, subtracting the sea-snakes and turtles as fitted to live outside the ark, his six hundred and forty-two reptiles,\* for all of which there could not possibly have been room in the ark.

The question has been asked, Why were *birds* taken into the ark, if the deluge were only partial ? But this objection is based upon an error in natural science, into which even naturalists of the last century, such as Buffon, not unfrequently fell : viz. that of assigning to *species* wide areas in creation which in

\* *Testimony of the Rocks*, p. 323.

reality they do not occupy. A better acquaintance with the habits of many of the non-migratory birds will convince such an objector, that even in a local deluge, of the extent which we suppose the Flood may have attained, many species would have become extinct but for their preservation in the ark, as the surrounding regions could not have supplied them.\*

But is not this notion of a partial deluge contrary to the express language of Scripture? No doubt the words of Scripture, were there no facts like those I have mentioned to direct our interpretation, would be understood as relating to a universal flood of waters over the whole extent of the globe: there would be no cause for questioning this, and therefore no ground of doubt. But when the new facts become known, as they are at present, then the question is started, Does the Scripture language present any insuperable difficulty to this more limited interpretation? That it does not, may be inferred from the fact, that two of our celebrated commentators on Scripture, Matthew Pool and Bishop Stillingfleet, both in the seventeenth century, long before the discoveries of natural science required it, advocated this view. The strongest expression in the whole account is this, *All the high hills, that were UNDER THE WHOLE HEAVEN, were covered.* But that, if other circumstances require it, this may appertain solely to the region affected and not to the whole globe, is

\* *Testimony of the Rocks*, p. 292.

apparent from the use of a similar expression by the same inspired writer in another place, in which it is evident, that he cannot have intended the whole globe, but only Palestine and the countries in the immediate neighbourhood: *This day will I begin to put the dread of thee and the fear of thee upon the nations that are UNDER THE WHOLE HEAVEN, who shall hear report of thee, and shall tremble, and be in anguish because of thee* (Deut. ii. 25).

I proceed now to the Third Class of Examples.

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§ 3.—*Instances in which Science has been delivered from the false conclusions of some of its votaries, and thereby shown to be in entire agreement with Scripture.*

1. From the great diversities which exist among the tribes of men which at present inhabit the earth it has been boldly inferred by some writers, that it is impossible that they can all have descended from common parents. The statements of Scripture, that Eve was the *mother of all living* (Gen. iii. 20); that after the deluge the earth was peopled by the descendants of one man Noah (Gen. x. 32); and the declaration of St. Paul (Acts xvii. 26) that God *hath MADE OF ONE BLOOD all nations of men for to dwell on all the face of the earth*, are all equally set aside as irreconcilable with the facts of nature. Thus the works and word of God

All men  
of one  
blood.

have been driven once more into conflict, and upon entirely new ground. But this apparent contradiction between nature and revelation has been altogether reconciled, and the argument thrown back upon the sceptic to his complete refutation by the researches of the late Dr. Prichard. His facts and arguments have been collected in his invaluable work on the Natural History of Man. He takes no guide but the phenomena which the various tribes present, and which well-authenticated history furnishes. And he comes to the conclusion, that there are no permanent lines of demarcation separating the several tribes or nations; that all the diversities which exist are variable, and pass into each other by insensible gradations; that there is scarcely an instance in which the actual transition cannot be proved to have taken place; and that there is everything to lead us to infer, quite irrespectively of Scripture testimony, that all the families of the earth are descended from common parents, and that at no very distant epoch. So triumphantly is the Scripture account verified by an impartial and independent appeal to facts.\*

\* "The Sacred Scriptures, whose testimony is received by all men of unclouded minds with implicit and reverential assent, declare that it pleased the Almighty Creator to make of one blood all the nations of the earth, and that all mankind are the offspring of common parents. But there are writers in the present

day, who maintain that this assertion does not comprehend the uncivilized inhabitants of remote regions; and that Negroes, Hottentots, Esquimaux, and Australians, are not, in fact, men in the full sense of that term, or beings endowed with like mental faculties with ourselves. Some of these writers contend, that the

This objection of the descent of all the tribes of men from one stock, has recently been revived in a

racess above-mentioned, and other rude and barbarous tribes, are inferior in their original endowments to the human family which supplied Europe and Asia with inhabitants—that they are organically different, and can never be raised to an equality, in moral and intellectual powers, with the offspring of that race which displays, in the highest degree, all the attributes of humanity. They maintain that the ultimate lot of the ruder tribes is a state of perpetual servitude ; and that if, in some instances, they should continue to repel the attempts of the civilized nations to subdue them, they will at length be rooted out and exterminated in every country on the shores of which Europeans shall have set their feet. . . .

“I shall not pretend that in my own mind I regard the question now to be discussed as one, of which the decision is a matter of indifference either to religion or humanity. But the strict rule of scientific scrutiny exacts, according to modern philosophers, in matters of inductive reasoning, an exclusive homage. It requires that we should close our eyes against all presumptive and extrinsic evidence, and abstract our minds from all considerations not derived from the matters of fact which bear immediately on the question. The

maxim we have to follow in such controversies is, ‘*fiat justitia, ruat cælum.*’ In fact, what is actually true it is always most desirable to know, whatever consequences may arise from its admission.”—PRICHARD’S *Natural History of Man*, vol. i. pp. 5—7.

“In the ethnographical outline which I have now concluded, the facts have been very briefly stated, and it would be difficult to recapitulate them in a shorter compass. I shall merely point out some of the most obvious inferences.

“The differences of men are not distinguished from each other by strongly marked, uniform, and permanent distinctions, as are the several species belonging to any given tribe of animals. All the diversities which exist are variable, and pass into each other by insensible gradations ; and there is, moreover, scarcely an instance in which the actual transition cannot be proved to have taken place.”—*Ibid.* vol. ii. p. 644.

“We contemplate among all the diversified tribes who are endowed with reason and speech the same internal feelings, appetences, aversions ; the same inward convictions, the same sentiments of subjection to invisible powers, and, more or less fully developed, of accountableness or responsibility to unseen avengers

new form ; and, strange to say, Scripture has been enlisted in support of the theory. The distinguished naturalist Agassiz, following, as it would appear, Dr. Nott of America, has avowed it as his belief, that "there was no common central origin for man, but an indefinite number of separate creations, from which the races of men have sprung ;" \* and

of wrong and agents of retributive justice, from whose tribunal men cannot even by death escape. We find everywhere the same susceptibility, though not always in the same degree of forwardness or ripeness of improvement, of admitting the cultivation of these universal endowments, of opening the eyes of the mind to the more clear and luminous views which Christianity unfolds, of becoming moulded to the institutions of religion and of civilized life : in a word, the same inward and mental nature is to be recognised in all the races of men. When we compare this fact with the observations which have been heretofore fully established as to the specific instincts and separate psychical endowments of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion, that all human races are of one species and one family."—*Ibid.* pp. 713, 714.

\* See this fully examined and refuted in Dr. Thomas Smyth's *Unity of the Human Races*, published in America, where this

new and preposterous theory, while it has found some able opponents, is not wanting in warm admirers ; as it appears to countenance the notion, that the slaves are of a race to whom the blessings of Christianity are not promised ; for, according to this hypothesis, they are not descended from Adam !

"'God hath made of one blood,' said the Apostle Paul, in addressing himself to the *élite* of Athens, 'all nations for to dwell on the face of all the earth.' Such, on this special head, is the testimony of Revelation, and such is the conclusion of our highest scientific authorities. The question has indeed been raised in these latter times, whether each species of animals may not have been originally created, not by single pairs, or in single centres, but by several pairs and in several centres, and, of course, the human species among the rest. And the *query*—for in reality it amounts to nothing more—has been favourably entertained on the other side of the Atlantic, where there are uneasy consciences, that would find comfort

he boldly asserts that Scripture supports this view. Scripture and Science, therefore, are not at variance according to him; and we so far agree in our results. But both his premises being false, he furnishes a new instance, similar to those already produced under the first class of examples, of an apparent agreement arising from a double error, in the interpretation both of nature and revelation. His first premise is, that Science requires this view. But what is his argument? Solely one of analogy. He has started a general hypothesis, as I have already noticed under the subject of Specific Centres, that among plants and the lower animals, identity of species does not necessarily imply identity of origin. He assumes that analogy should lead us to apply the same to the various races of men now inhabiting the world. But analogy is not demonstration. Moreover, to make his analogy worth anything as an analogy even, he must show that his theory is true, in the case of *all* the lower animals, and not that it is probably the case with some. He must show that man, whom we except, is the *only* exception, before his principle of analogy can

in the belief that Zamboo, the blackamoor, who was lynched for getting tired of slavery and hard blows, was an animal in no way akin to his master. And on purely scientific grounds it is of course difficult to prove a negative in the case, just as it would be difficult to prove a negative were the question to be, whether

the planet Venus was not composed of quartz-rock, or the planet Mars of Old Red sandstone. But the portion of the problem really solvable by science, the identity of the human race under all its conditions, and in all its varieties, science *has* solved." —Hugh Miller's *Testimony of the Rocks*, 1857, p. 249.

be of any service whatever. If indeed we admit this kind of reasoning, analogy will rather turn against such a conclusion. For there are varieties—individual, family, and national—in any one race of men, fully as difficult of explanation as the diversities of races one from another.\* Analogy would therefore lead us to infer, that as these varieties, singular as they are, are *known* to belong to the same race, so the probability is that the several races—though differing, but not with wider distinctions than the varieties in each—all belong to one stock.

But the Professor's second premise is, if possible, still more unwarrantable; and the boldness with which it is put forth, is equalled only by its hollowness. He asserts that the Scriptures countenance this view. The groundwork of his assertion is the following passage: *And Cain went out from the presence of the Lord, and dwelt in the land of Nod. . . . and he builded a city, and called the name of the city after the name of his son, Enoch* (Gen. iv. 16, 17). His inference is that there must have been men to form this city; whereas, now that Abel was dead, Cain and his son, as far as Scripture acquaints us, were the sole descendants of Adam. The professor thus peoples the land of Nod with descendants of another race distinct from Adam, and upon this flimsy basis grounds his assertion, even in the face of those plain and decisive statements of

\* *Unity of the Human Races*, pp. 364, 371.

Scripture which I have already quoted, in which Eve is declared to be the mother of all living, and St. Paul informs us, that God made of one blood all nations of men. An argument like the above will appear so puerile to any one at all conversant with Scripture, that the mind shrinks from giving it the seeming importance of requiring a refutation. But it has been advanced by a man avowing his belief in Scripture, and speaking of its sacred pages with reverence, and who holds also a high place among the scientific observers of the day. The most cursory reader of Scripture must be aware, that all the children of Adam are not mentioned by name, any more than those of the patriarchs after him. In Gen. v. 4, we are expressly told that *Adam . . . begat sons and daughters*; but no daughters are anywhere named. Adam was 130 years old when Seth was born, a substitute for Abel (Gen. iv. 25, v. 3). If, then, Abel was slain in the previous year, Cain cannot have been much less than 130 years old when he went forth into the land of Nod. During this time his own descendants, according to the ordinary laws of human increase, might have amounted to a considerable population.\* Cain's descendants, then, may have been many thousands, especially when we

\* "An island first occupied by a few shipwrecked English, in 1589, and discovered by a Dutch vessel in 1667, is said to have been found peopled after eighty

years by 12,000 souls, all the descendants of four mothers." — Quoted in Dr. Smyth's Work, p. 375.

remember the lengthened lives of those who lived before the flood; and men enough would be found among them to build and inhabit a city. The very name, moreover, of the land to which Cain wandered, implies that it received its designation from him, and not from any people already inhabiting it; for Nod means "wandering."

2. Again, there have not been wanting men who have profanely ridiculed the account which Moses gives, not only of the origin of nations but of the confusion of tongues. They have <sup>One tongue originally.</sup> asserted that the variety of languages is so great, and their differences of character so wide, and history is so far from furnishing any example of the formation of even one new language, that it is inconceivable that men could ever have spoken only one tongue, and they deny that the "fable" of the dispersion is sufficient to explain the endless and wide variations which at present prevail. But this subject has received the attention of the most learned philologists. Alexander von Humboldt, the Academy of St. Petersburg, Merion, Klaproth, and Frederic Schlegel, have all come to one conclusion, by a comparison of languages, that they bear such marks in common, that they must have been originally one. And in addition to this, other philologists, viz., Herder, S. Turner, Abel-Remusat, Niebuhr, and Balbi, have discovered evident internal proofs, that the separation into different tongues must have been by

some violent and sudden cause. So singularly -do their labours confirm the literal truth of Scripture.\*

At the close of the last century an attack was made † upon the Scripture account of the creation and subsequent history of man, by appealing to the astronomical works of the Hindoos, and especially to an astronomical table for which an age was claimed reaching back more than 700 years before the flood. The epoch of the table was the commencement of one of the enormous periods of Hindoo chronology, called Yugas. A conjunction of the sun, moon, and planets is spoken of in the Hindoo books as having then occurred, and is mentioned in such a manner as to imply that the fact was a matter of observation.

We are indebted to the late Mr. Bentley of Calcutta, a member of the Asiatic Society, for a complete exposure of the fallacy of this. Indeed, the adversary's weapons are effectually turned upon himself, and one more proof is added of the harmony of Scripture and

\* See this well worked out in Wiseman's Lectures on Revelation and Science.

"The results of maturer and very extensive investigation prove, that the 3064 languages of Adelung, and the 860 languages and 5000 dialects of Balbi, may be reduced to eleven families; and that these again are found to be not primitive and independent, but modifica-

tions of some original language; and that the separation between them could not have been caused by any gradual departure, or individual development, but by some violent, unusual, and active force, sufficient at once to account for the resemblances and the differences."—*Unity of the Human Races*, p. 214.

† By M. Bailly: *Histoire de l'Astronomie ancienne*.

Science when rightly interpreted. By using the accurate calculations of modern astronomy it is shown, that the phenomenon of the conjunction above alluded to is a mere fable, devoid of all truth, as it could not have taken place at the date assigned, nor at any other epoch near it. It could not therefore have been, as pretended, an observed fact; but must have been determined by the Hindoo astronomers by calculating backwards, and upon imperfect data. But more than this, Mr. Bentley has examined the table itself, with a view to determine the date of its construction from internal evidence. He lays down the following just principle to guide him. At the date of the table's construction, the positions and rates of motion of the heavenly bodies were determined by actual observations: and their positions at previous and subsequent dates inferred by calculation. He contends, that the places determined by observation must in general be more accurate than those assigned by calculation with imperfect methods, and that the wider the interval from the date of observation the more erroneous the table would be. He considered therefore, that if he could find an epoch for which the Hindoo table, as compared with the exact calculations of modern astronomy, assigns places to all the heavenly bodies differing from the truth by quantities much smaller than at any other epoch before or after, *that* is the date when the table was constructed and the observations made. Pursuing this process he demonstrates, that beyond a

doubt the date falls in the *12th century of our era*. By a similar investigation he shows that the earliest of all the observations recorded in any of the sacred books of the Hindoos—the division of the zodiac into “lunar mansions”—was in the 15th century before Christ.

4. More recently another attack has been made upon the truthfulness of the Scripture history. The objectors, under the force of evidence brought forward by Dr. Prichard, admit that, notwithstanding the diversities existing among the several tribes of the earth, all races may have sprung from an original stock, if we allow time enough for the operation of the causes of change. But they contend that, according to Scripture chronology, the time reckoned from the Deluge, when the earth was repopled, is altogether inadequate to the necessities of the case. It is asserted that Egyptian paintings which may be dated at 1,000 or 1,500 years before the Christian era, display the forms and complexion of the Negro, the Egyptian, and some Asiatic nations distinctly marked. The earliest of these dates coincides with the age of Moses; and is, according to Scripture, only 848 years subsequent to the Deluge, when, as it is assumed, the population of the world began a second time. This interval, it is contended, even if we lengthen it by supposing the antiquity of the Egyptian monuments to have been carried too far back by some centuries, is too short for the produc-

Differences  
of nations  
since the  
Flood.

tion of such national diversities as those portrayed in Egyptian tombs.

This at first sight is a formidable objection. But it is one, after all, which need not stagger us, nor shake our belief in the full inspiration of the Holy Scriptures. In the first place, this apparent difficulty proceeds upon the assumption, that the rate of change in man's physical condition is the same now that it was in the earlier ages of the renovated world. But it is quite conceivable that in those primitive and half-civilized times, physiological changes might take place much more rapidly than they have done more recently and among nations of settled and civilized habits. In the next place, it is assumed, that the changes were always, not only slow, but gradual. It is, however, quite possible, that in some cases a new type may have arisen, as it were, *per saltum*. As far as regards colour, there are remarkable examples in India of the apparent want of all law. The children of the same parents—one a European, the other a Hindoo, or even an Eurasian—will be some white, and others black. Sometimes the grandchildren are dark, although the children were white and were married to Europeans. So unaccountable are the changes in colour. In the third place, it is a mistake to assume, that the population of the world began again from a new single centre after the Deluge. Eight persons reseeded the earth. There is no evidence that Ham had not in him all the elements,

or many of the elements, of the Negro, Japhet of the European, and Shem of the Asiatic. They may have married too into different tribes, and their wives have been as diversified as themselves. It is, then, altogether gratuitous to assert, that the races which now exist must be traced down from one man Noah, as from a new starting point. This at once carries back our range of time 1,700 years, to the days of Adam, for the operation of the changing causes; and the objection is entirely removed.

With these various examples before us, I think we may boldly say, that to assert that Scripture and Science are opposed to each other is UNPHILOSOPHICAL. With such experience as the past has heaped up for our instruction and warning, is it not in the highest degree contrary to the spirit of true philosophy to sound the alarm at every apparent contradiction between the works and word of God? Have not the scientific, in the steady and sure advance of their admired pursuit, had times without number to abandon theories which once appeared so plausible and comprehensive, and to yield to the stern requirements of fact and truth? Have anomalies and contrarieties staggered them, and not rather quickened their search for clearer light and a nearer acquaintance with hidden connexions? And why should not the same waiting and trusting spirit guide us, when the Holy Scriptures are involved; coming too, as they do, with such high sanctions, and carrying the trophies of victory from so many previous conflicts?

With the history of past conflicts and past triumphs before us, whatever startling difficulties may yet arise, we shall do well to pause and wait for further light ere we risk our credit in venturing to assert, or even to suspect, that they are enemies whom we have found to be friends under so many trying circumstances. Let our inductions be sober and well-weighed, and our reverence for the Sacred Volume, as God has given it to us, unshaken ; and no discoveries can move our confidence that the Scriptures, as the Inspired Word of God, and Science, as the means of setting forth the glory of His works, will always be found to speak the same thing in matters which they touch upon in common.

## CHAPTER II.

### THE HISTORICAL CHARACTER, PLENARY INSPIRATION, AND SURPASSING IMPORTANCE, OF THE FIRST ELEVEN CHAPTERS OF GENESIS.

IN the previous Chapter the argument has been rather of the negative description. The high *improbability* of Scripture and Science contradicting each other has been established ; and that, not from a consideration of the character of Scripture itself, but from the experience of the past ; which shows so many instances of imaginary discrepancies becoming in the end witnesses on the other side, and illustrating with such force the harmony of the word and works of God, that any man who ventures to set aside this experience, and to abandon the high ground which it commands, justly forfeits the title of philosopher.

In the present Chapter I propose to make some remarks on the character and contents of the earlier portion of the Sacred Volume, selecting for this purpose the first eleven chapters of Genesis, as it is here that Scripture and Science have been supposed more particularly to come into collision. I hope thus to establish the historical character and

plenary inspiration of these chapters upon the authority of our Lord and His Apostles, and to point out in various eminent particulars their surpassing importance. An argument of a positive nature, and confirmatory of that of the former chapter, will thus flow from the character of Scripture itself, to show how *impossible* it is that a record, of such an original and so pre-eminently important, can in any way contravene the teachings of the phenomena and laws of the material world which proceeds from the same Almighty Author.

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§ 1.—*The Historical Character and Plenary Inspiration of the First Eleven Chapters of Genesis.*

By the Inspiration of Holy Scripture I understand, that the Scriptures were written under the guidance of the Holy Spirit, who communicated to the writers facts before unknown, directed Definition of Inspiration. them in the selection of other facts already known, and preserved them from error of every kind in the records they made. That the portion of Scripture now under consideration is a genuine historical document and comes under this definition of Inspiration, I hope now to show by an appeal to the use made of it by our Lord and His Apostles, to the matters which it contains, and to the early place it occupies in the Sacred Volume.

The following series of verses chosen from the first

Eleven Chapters of Genesis, with corresponding texts from the New Testament placed after them, shows how repeatedly this portion of Scripture is either quoted or referred to by our Lord and His Apostles.

GEN. I. 1. In the beginning God created the heaven and the earth.

old, and the earth standing out of the water and in the water.

*Heb. ii. 10* (quoting *Ps. cii.*)

—Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands.

*Heb. xi. 3.*—Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

3. And God said, Let there be light: and there was light.

2 *Cor. iv. 6.*—God, who commanded the light to shine out of darkness.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

2 *Pet. iii. 5.*—By the word of God the heavens were of

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

*Heb. ii. 7, 8* (quoting *Ps. viii.*

6).—Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.

27. So God created man in his *own* image, in the image of God created he him: male and female created he them.

1 *Cor. xi. 7.*—For a man indeed ought not to cover

his head, forasmuch as he is the image and glory of God.

*James* iii. 9.— . . . men, which are made after the similitude of God.

*Matt.* xix. 4.—Have ye not read, that he which made them at the beginning made them male and female ?

II. 1. Thus the heavens and the earth were finished, and all the host of them.

*Acts* iv. 24.—Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is.

*Acts* xiv. 15.— . . . the living God, which made heaven, and earth, and the sea, and all things that are therein.

*Acts* xvii. 24.—God that made the world and all things therein.

*Eph.* iii. 9.— . . . God, who created all things by Jesus Christ.

*Col.* i. 16.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.

*Heb.* i. 2.— . . . by whom also he made the worlds.

*Heb.* iii. 4.—He that built all things is God.

*Rev.* iv. 11.— . . . for thou hast created all things, and for thy pleasure they are and were created.

*Rev.* x. 6.—And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein.

*Rev.* xiv. 7.—Worship him that made heaven, and earth, and the sea, and the fountains of waters.

2. And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.

*Heb.* iv. 4.—For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

3. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.

*Mark* ii. 27.—The sabbath was made for man, and not man for the sabbath.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

*Luke* iii. 38.—Adam, which is the son of God.

*1 Cor.* xv. 47.—The first man is of the earth, earthy.

*1 Cor.* xv. 45.—And so it is written, The first man Adam was made a living soul.

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

*Rev.* ii. 7.—To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

18. And the Lord God said, *It is* not good that the man should be alone; I will make him an help meet for him.

*1 Cor.* xi. 9.—Neither was the man created for the

woman; but the woman for the man.

*1 Tim.* ii. 13.—For Adam was first formed, then Eve.

23. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

*1 Cor.* xi. 8.—For the man is not of the woman; but the woman of the man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

*Matt.* xix. 4, 5.—And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?—*See also Mark* x. 6—8.

*1 Cor.* vi. 16.—... for two, saith he, shall be one flesh.

*Eph.* v. 30, 31.—For we are members of his body, of his flesh, and of his bones. For this cause shall a man

leave his father and mother,  
and shall be joined unto  
his wife, and they two shall  
be one flesh.

III. 4. And the serpent  
said unto the woman, Ye  
shall not surely die :

5. For God doth know,  
that in the day ye eat  
thereof, then your eyes  
shall be opened, and ye  
shall be as gods, knowing  
good and evil.

*John viii. 44.*—Ye are of  
your father the devil . . .  
He was a murderer from  
the beginning, and abode  
not in the truth, because  
there is no truth in him.

2 *Cor. xi. 3.*—But I fear, lest  
by any means, as the ser-  
pent beguiled Eve through  
his subtilty, so your minds  
should be corrupted from  
the simplicity that is in  
Christ.

1 *John iii. 8.*—He that com-  
mitteth sin is of the devil ;  
for the devil sinneth from  
the beginning.

*Rev. xii. 9.*—And the great  
dragon was cast out, that  
old serpent, called the  
Devil, and Satan, which  
deceiveth the whole world.  
—*See also xx. 2.*

6. And when the woman  
saw that the tree *was* good

for food, and that it *was*  
pleasant to the eyes, and  
a tree to be desired to  
make *one* wise, she took  
of the fruit thereof, and  
did eat, and gave also unto  
her husband with her ;  
and he did eat.

1 *Tim. ii. 14.*—And Adam  
was not deceived, but the  
woman being deceived was  
in the transgression.

15. And I will put  
enmity between thee and  
the woman, and between  
thy seed and her seed ;  
it shall bruise thy head,  
and thou shalt bruise his  
heel.

*Rom. xvi. 20.*—And the God  
of peace shall bruise Satan  
under your feet shortly.

16. Unto the woman he  
said, I will greatly multi-  
ply thy sorrow and thy  
conception ; in sorrow  
thou shalt bring forth  
children ; and thy desire  
*shall be* to thy husband,  
and he shall rule over  
thee.

1 *Cor. xi. 3.*— . . . the head  
of the woman is the man.

1 *Cor. xiv. 34.*— . . . they

are commanded to be under obedience, as also saith the law.

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17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

*Rom. v. 12.*— . . . by one man sin entered into the world, and death by sin.

*Rom. viii 20, 22.*— . . . the creature was made subject to vanity, . . . the whole creation groaneth.

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20. And Adam called his wife's name Eve; be-

cause she was the mother of all living.

*Acts xvii. 26.*—And hath made of one blood all nations of men.

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IV. 4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect.

*Heb. xi. 4.*—By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.

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8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*Matt. xxiii. 35.*— . . . all the righteous blood shed upon the earth, from the blood of righteous Abel . . .  
*See also Luke xi. 51.*

1 *John iii. 12.*—Not as Cain, who was of that wicked one, and slew his brother.

*Jude* 11.—They have gone in the way of Cain.

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10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

*Heb.* xii. 24.—... the blood of sprinkling, that speaketh better things than that of Abel.

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V. 3. And Adam . . . begat a son . . . and called his name Seth. 6. And Seth . . . begat Enos. 9. And Enos . . . begat Cainan, &c. . . . 32. And Noah begat Shem.

*Luke* iii. 36—38.—... which was the son of Sem, which was the son of Noe, . . . which was the son of Adam.

*Jude* 14.—Enoch . . . the seventh from Adam.

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24. And Enoch walked with God: and he *was* not; for God took him.

*Heb.* xi. 5.—By faith Enoch *was* translated, that he should not see death; and *was* not found, because God had translated him.

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VI. 3. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

14. Make thee an ark of gopher wood . . . 17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh . . . 18. But . . . thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 22. Thus did Noah.

*Heb.* xi. 7.—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.

1 *Pet.* iii. 20.—... the long suffering of God waited in the days of Noah, while the ark was a preparing.

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VII. 7. And Noah went in . . . into the ark . . . 17. And the waters increased, and bare up the ark . . . 21. And all flesh died that moved upon the earth . . . 23 . . . and Noah only remained *alive*,

and they that *were* with him in the ark.

*Luke xvii. 27.*—Noe entered into the ark, and the flood came, and destroyed them all.—*See also Matt. xxiv. 38.*

1 *Pet. iii. 20.*— . . . the ark . . . wherein few, that is, eight souls, were saved by water.

2 *Pet. ii. 5.*—And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

2 *Pet. iii. 6.*—Whereby the world that then was, being overflowed with water, perished.

IX. 3. Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things.

1 *Tim. iv. 3.*— . . . meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

*Acts xv. 29.*—That ye abstain . . . from blood.

11. . . . neither shall all

flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth. *See also VIII. 22.*

2 *Pet. iii. 7.*—But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment.

X. 32. These *are* the families of the sons of Noah, after their generations, in their nations : and by these were the nations divided in the earth after the flood.

*Acts xvii. 26.*—And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation.

XI. 10. Shem . . . begat Arphaxad . . . 12. And Arphaxad begat Salah, &c. . . . 26. And Terah . . . begat Abram.

*Luke iii. 34—36.*—Abraham, which was the son of Thara . . . which was the son of Sem.

31. And Terah took Abram his son . . . and they went forth . . . from Ur of the Chaldees . . . and they came unto Haran, and dwelt there.

*Acts vii. 2.*—Abraham, when he was in Mesopotamia, before he dwelt in Charan.

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1. Here are sixty-one passages in the New Testament in which these eleven Chapters of Genesis are either directly quoted, or are made a ground of argument. Of these, five are by our Lord Himself, two of them being direct quotations; thirty-three by St. Paul, three being direct quotations; six by St. Peter; eight in St. John's writings; one by St. James; two by St. Jude; two by the assembled Apostles; three, all of them direct quotations, by St. Luke; and one by St. Stephen.

Our Lord  
and His  
Apostles  
regarded  
these  
Chapters as  
historical  
documents.

The inference which I would draw from this circumstance is, that our Lord and His Apostles regarded these eleven Chapters as *historical documents worthy of credit*, and that they made use of them to establish truths—a thing they never would have done, had they not known them to be authoritative.

The texts quoted or referred to lie, moreover, scattered through the Chapters in such a way, that no claim of authority can be set up for one part which cannot be equally demanded for every other. The creation of matter, the formation of the worlds and all things in them, the command that light should shine, the separation of the waters and the appearance of

dry land ; the creation of man out of the dust ; dominion given him over the irrational world ; his being made in the image of God, and having a living soul ; God resting the seventh day from all His works, and the institution of the Sabbath ; Adam being first made and then Eve, the woman from and for the man, and their being made male and female ; the law of marriage, and the man cleaving unto his wife so that two should be one flesh ; the Fall, and the entrance of sin and death into the world, its origin in Satan's guile tempting and deceiving Eve in the form of a serpent with lying words, Adam not deceived but tempted through Eve, the curse upon the serpent that the seed of the woman should bruise the serpent's head ; the origin of all nations in one blood ; the existence of the tree of life in Paradise ; the history of Cain and Abel ; the genealogy, from Adam to Noah, and also from Noah to Abraham ; the exalted character of Enoch ; circumstances connected with the Deluge ; and the subsequent division of the earth among the descendants of Noah ;—all these topics are severally drawn from the Chapters under consideration, by our Lord and His Apostles, in a manner which precludes every hypothesis, but that they regarded the opening portion of the Sacred Volume to be of historic credibility and plenary authority. The notion that these Chapters are myths or merely parabolic, as some have hastily conjectured, or that the account of the Creation and Fall was acted over in a vision to Moses, as others

have suggested, is only a device for getting rid of their historical character. But this fact can never be set aside by any such artifice, that they are quoted and used as circumstantial narratives—by infallible authority.

2. The historical credibility of these chapters having been thus established, the proof of their Inspiration immediately follows from an examination of their contents. Nothing short of a Divine Communication could have furnished the information which they contain regarding the origin of matter, and the formation of the worlds; the origin of man, his original purity and uprightness, his soul made in the image of God; the history of the entrance of sin and death into the world; and the two paradisaical institutions of the Sabbath and Marriage. While, then, the seal set to the document by our Lord and His Apostles stamps these communications as unerring verities, the nature of the truths themselves leaves no alternative but to conclude, that they were written under the Inspiration of God.

3. These same transcendental truths appear in other parts of Scripture; and it is possible that, in treating of them there, an objector to Inspiration might deny the inference which I have drawn. But here there is no room for such denial; here they appear for the first time. And, consequently, though it might be pretended regarding

Their  
Inspiration  
follows from  
their  
contents.

These  
Chapters  
are not  
quotations.

other parts of Scripture containing them, that there the statements were borrowed, and that therefore those portions could not carry with them their own evidence of inspiration, any more than any ordinary human composition quoting the same, here there can be no doubt. Here is the original source and fountain, from which all subsequent information regarding them is drawn. These are the very documents, to which the prophets for 4,000 years, and our Lord Himself and His Apostles at the end of that long period pointed, as a true source and fountain of information.

It is difficult to suggest what stronger evidence could have been given than this, short of a voice from heaven which every ear could hear in every age. But even then, no doubt, the hesitations of unbelief would darken the testimony; and it would still in a way be true, that *if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead*. A celebrated infidel once declared, that if Christianity were true, it would have been recorded in unmistakeable characters upon the heavens, that none might have room to doubt in so important a matter. But he was met by the query, whether this was the case in natural religion: whether it is not by patient inquiry and diligent examination of evidence, which the works of God and our conscience supply, that the first principles of natural religion are discovered and

believed in. So of Christianity; so of Inspiration. We must weigh the evidence; for it is upon evidence alone that we can determine.\*

\* In the First Edition I gave a sketch of the general argument for the Inspiration of the whole Old Testament taken as one volume. I now remove those portions of the text to a note.

OUTLINE OF THE ARGUMENT FOR THE INSPIRATION OF THE OLD TESTAMENT.

The Old Testament consists of those writings which were known in the time of our Lord as *αγραφαί*, or The Scriptures, and were admitted on all hands, by friends and enemies, to be of infallible authority, from which there was no appeal.

It is of these that St. Paul declares (2 Tim. iii. 16, 17), ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. And regarding the sacred penmen, St. Peter thus speaks (2 Pet. i. 21): *Holy men of God spake AS THEY WERE MOVED BY THE HOLY GHOST.*

In entire accordance with these two universal statements, are the terms in which the Scriptures are incidentally referred to throughout the New Testament. See, for example, Matt. i. 22; ii. 15. Mark xii. 36. Luke i. 70. Acts i. 16; iii. 18; iv. 25; xxviii. 25. Rom. i. 2. Heb. i. 1; iii. 7.

Take also the following, in

which the Scriptures are spoken of in a way which belongs only to an Inspired Volume:—Mark vii. 13. John x. 35. Acts vii. 38. Rom. iii. 2. Heb. v. 12. 1 Pet. iv. 11. Eph. vi. 17.

The same Scriptures are continually referred to in the following terms:—*That the scripture might be fulfilled—Have ye not read this scripture?—As the scripture saith.—What saith the scripture?*—and similar forms of appeal occur in endless variety, all pointing to the sacred records as an infallible source of light and knowledge.

In strict keeping with this view are the declarations of the inspired penmen themselves:—as the following, 2 Sam. xxiii. 1, 2. Isaiah i. 10. Jer. i. 1, 2, and many such passages.

“Thus saith the Lord;” “The mouth of the Lord hath spoken;” and many similar formulæ perpetually occur, all pointing to the same result—that the writers were conscious that they were speaking by the Spirit, and under His guidance. [On

It flows as a natural corollary from what has gone before, that in these Chapters there is no admixture

*On the term "Verbal Inspiration."*

The precise mode in which this power operated on the inspired writers is not told us; and, probably, were it revealed to us, it would be beyond our comprehension. Fanciful and overstrained notions have sometimes been charged upon the advocates of Inspiration, in consequence of their use of the term "verbal," as applied to this property of Scripture—a term which controversy has almost forced upon us in discussions on the subject. The origin of the phrase appears to be this:—Some have suggested that while the writers may have had ideas divinely infused into their minds, they were left altogether to their own unaided faculties and gifts to clothe them in appropriate

language; and that, therefore, though the sublimest truths and revelations are to be expected in Holy Writ, yet human error and infirmity cannot be altogether absent. But, as if to meet such statements by anticipation, St. Paul expressly asserts that *all scripture* (he speaks not here of the writers, but Scripture—that which is WRITTEN) *is given by inspiration of God*; and many of the passages already quoted speak in the same strain. To express the opposite of the above-mentioned erroneous view, the term "Verbal Inspiration" has been brought into use; and, if retained, its origin should always be remembered. This objection is the offspring of another, equally groundless.

*Differences of style no objection.*

It has been objected, that the existence of wide differences of style, so conspicuous in the writers of Scripture, militates strongly against the notion of the controlling influence implied in Inspiration. This controlling power, it is said, would produce a uniformity of style which is not found in Scripture. Those, however, who entertain such thoughts seem not to be aware, that they are degrading the Divine Spirit to the level of one

who possesses only the limited powers of a finite mortal. We beg in reply to ask such persons, What would you expect to be the style of the Holy Ghost? Are not all styles His? As He employs the free-will of men, in all its tortuous varieties, to work out His purposes in the moral government of the world, cannot He overrule their natural powers, and diversities of disposition and gifts, all in their freest action, for the holier and higher purpose of

of error of any kind, no inaccuracies arising from human ignorance and infirmity. For all is from God; and therefore bears His stamp. When the Maker of the world becomes an Author, it is to be expected that His word

These  
Chapters,  
therefore,  
contain no  
error.

communicating His will? In this wondrous diversity we possess one of the most striking illustrations of the truth of that Inspiration for which we contend. The keys and stops may be as various as the minds of men;

but when tuned by the Great Musician, and breathed upon by the Spirit from on high, each gives utterance to its own melodious strain, while all combine their richness to produce one harmonious whole.

*Copyists not inspired.*

It need scarcely be observed, that it is the Original Scriptures for which this claim of Inspiration is set up. We do not contend that Copyists were inspired, nor that they were necessarily free from those inaccuracies, in the process of transmitting the ancient manuscripts, to which the most careful are liable. We rejoice in the labours of the learned critic and philologist, who will, by comparison of MSS. and by researches into the meaning and use of words, improve the text, and bring it back as near to the original as possible. The result of their unwearied toil is a triumphant testimony to the almost perfect integrity of the text as we have it. Time, talent, and learning have been lavishly spent upon this laborious investigation; and the learned rationalist Eichhorn has admitted, that the different readings of the

Hebrew MSS. collated by the indefatigable Kennicott (near 600 in number) offer no sufficient interest to compensate for the labour they cost.

Dr. Moses Stewart observes: "In the Hebrew MSS. that have been examined, some 800,000 various readings actually occur as to the Hebrew consonants. How many as to the vowel-points and accents, no man knows. But at the same time it is equally true, that all these taken together do not change or materially affect any important point of doctrine, precept, or even history. A great proportion, indeed the mass, of variations in Hebrew MSS., when minutely scanned, amount to nothing more than the difference in spelling a multitude of English words [*e.g.* כבוד or כְּבוֹד; as *honour*, or *honor*]. . . Indeed, one may travel through the immense desert (so I can

would be as perfect as His works. He who has all ideas, all language, all creation at His command—from whom all laws take their rule—to whom the past, the present, and the future, are all one, with all their occurrences—needs not to stoop to human imperfections in conveying His thoughts or the knowledge of His acts and works, even to the most ignorant and illiterate.

Some have conceived that in darker ages, ere the mind of man had unfolded itself to the varied wonders of the world around and within him which modern science has disclosed, a necessity existed for veiling truth in terms, not solely ambiguous and obscure, but imperfect, and even, in some instances, of doubtful verity, to meet the ignorance and prejudice of the times.

hardly help naming it) of Ken-  
nicott and De Rossi, and (if I  
may venture to speak in homely  
phrase) not find game enough  
to be worth the hunting. So  
completely is this chase given  
up by recent critics on the

Hebrew Scriptures, that a re-  
ference to either of these famous  
collators of MSS., who once  
created a great sensation among  
philologists, is rarely to be found.”  
—*Quoted in Lee's Inspiration*, p.  
410.

*Translators not Inspired.*

Nor do we claim inspiration for the Translators. All sound researches, therefore, into the structure of language and all discoveries in natural science, which help to throw light on the meaning of the original and to correct and improve our versions, are welcomed by the serious student.

It is for the Inspiration of the

Original Scriptures, and for that alone, that we contend; and the arguments we have adduced—which may be found drawn out at greater length, and with fuller illustrations, in works expressly on the subject—while they establish the fact for the Sacred Volume in general, at the same time involve the Inspiration of every portion of it.

But to the Infinite, the Omniscient, the Almighty, it is as easy to select terms which are in themselves correct, as words of inferior force—terms which will need no reforming hand to suit them to the endless changes which time unfolds, and which keener search and increasing light unceasingly add to the sum of human knowledge.

At the same time we must not shut our eyes to the obvious scope and purpose of the communications made to us in Holy Scripture, lest we should be looking for information which it was never intended we should find; for it has been well said,\* that the Scriptures are a “record of the moral destinies of man, and therefore altogether unconnected with any exposition of the phenomena of the natural world, and the laws by which material things are held together.” Besides this, as God here speaks to us in the language of men, the usages of language must be expected.

What we contend for is, that the Scriptures, as being inspired by God, must be free from all error. Where terms are used and facts are affirmed, which belong even to the natural world alone, they can in no instance be wrong, nor involve any error; though they may communicate no philosophic truth and teach no physical law. We may have to modify our interpretations, to cast aside long-cherished prejudices with

\* Sedgwick's Discourse on the Studies of the University of Cambridge.

which in our ignorance we and our forefathers have long enveloped and perverted the language of Scripture; but in the midst of all this (as I have attempted to show in the previous chapter by many examples), Holy Scripture rises intact, and still stands forth as the infallible Word of God, without blemish and without defect.

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§ 2.—*On the surpassing importance of the First Eleven Chapters of Genesis.*

It is possible that some who feel unable to gainsay the preceding argument for the Historical Character and Plenary Inspiration of this portion of the Word of God, and who are willing to admit that the discrepancies alleged against it are satisfactorily explained, may, nevertheless, have a lurking feeling that after all these earlier chapters are of comparatively small importance, and that Christianity would still stand intact were they even blotted out: and that, therefore, there is but little use in attending to them, or in taking such pains to vindicate them from the charge of being at variance in some of their statements with the facts of Science.

That this is a very mistaken view I propose to show in this section. I have, in a previous page, pointed out in how many particulars our Lord and His Apostles have referred to these chapters, and drawn from them facts, arguments, and illustrations

of the greatest importance. There are other matters to which I will now draw attention.

At the twelfth chapter of Genesis commences the history of Abraham and his descendants, which runs through the whole volume of the Old Testament to the end, relating the wonderful things God did in preparation for the coming of the Saviour of the world. The First Eleven Chapters may be regarded, therefore, as the introduction to the rest of Scripture, the brief history of the world before the days of Abraham, and are a most precious relic of antiquity and treasure of divine revelation.

1. In the first place, as an HISTORICAL DOCUMENT this portion of Scripture stands unrivalled, as no other history in any nation under Heaven can come near it in point of antiquity. The duration of the human race may be divided into three nearly equal portions of 2000 years each :—  
 from Adam's creation to the time of Abraham is about 2000 years ; from Abraham to the birth of Christ, 2000 years ; from Christ to the present day, nearly the same. As we ascend this scale backwards from the present day, we possess the history of some branches of the human race through the last of these periods up to Christ, and of Greece and Rome through one quarter only of the second or middle period ; but it is the Scriptures alone which supply any authentic or intelligible account of the long vista of years up to the beginning of this middle period ; while in reference to

These  
Chapters  
are of  
unrivalled  
antiquity.

the whole of the first period of 2000 years antiquity is profoundly silent, no vestige of history is to be found, except this sacred record to which I am now directing attention. We see, then, its great value in a merely historical point of view.

2. But these Chapters give us information concerning various most important matters: for example,

the ORIGIN OF THE WORLD. How many  
They tell  
us of the  
origin of  
the world.
 conjectures and guesses on this subject do  
 we find among the ancient philosophers of  
 Greece and Rome, and also in the East?

And yet how important it is to have some certain information regarding the relation of the Creator to the Universe, that we may know our own position and our own duty.

One class of Greek philosophers conjectured that matter is eternal; that all the order and harmony we see in nature is the result of chance; and that the gods take no concern in the affairs of the world.

The ancient Persians, before the change in their tenets brought in by Zoroaster, conceived that there were Two Independent First Causes, the one Light, or the good god, who was the author of all good, and the other Darkness, or the evil god, who was the author of all evil, and that from the action of these two, in continual struggle with each other, all things were made—a strange doctrine this.\*

\* "According to the Vendidad Hormazd[the good deity] was opposed by the sacred book of the Parsees] Ahriman[the evil deity]"

The Hindoos look upon the world as an *emanation* from the Deity himself, and therefore as part of the Deity. When Brahm, the Supreme Being, designed, they say, to produce the world, he threw off his abstraction, and became Bráhma, the Creator. From his mouth, arm, thigh, and foot, came the four castes, the priest, the warrior, the trader, and the labourer. As the fruit, they say, is the seed, awaiting development and expansion, so all material forms exist in Bráhma: a notion which degrades the Creator to the level of the creature.

These are the opinions of men, feeling in their darkness after the truth, but lost in the dimness of unaided reason. But all these reasonings and guesses are set at rest by the revelation of God Himself in the

in all his works. When Hormazd created Eriniém véjo, similar to behisht, or paradise, Ahriman produced in the river the great adder, or winter; when he created Soghdo, abundant in flocks and men, Ahriman created flies, which spread mortality among the flocks; when he created Bakhdi, pure and brilliant in its colours, Ahriman created a multitude of ants, which destroyed its pavilions; when he created anything good, Ahriman was sure to create something evil. The power thus ascribed to Ahriman, that of creation, is greater than can be possessed by any created being, and the doctrine which teaches its exercise

substantially promulgates the monstrous dogma of two eternal principles, which, though not unknown to the ancient Persians, is altogether unreasonable, as inconsistent with the predominance of order, regularity, and goodness in the system of the universe, and altogether impious, as it leaves no being of infinite perfection, whom the mind of man may reverence, love, adore, and serve. The character ascribed to the works referred to, moreover, is totally inconsistent with their essential nature." &c.  
—*The Doctrine of Jehovah, addressed to the Parsees, by the Rev. Dr. Wilson, Free Church of Scotland, 1839.*

opening of the Sacred Volume, and the empty speculations of philosophers may cease:—IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. There was, therefore, a BEGINNING, when nothing existed; and God CREATED OUT OF NOTHING all things that exist.

How sublime the idea! *He commanded and they were created* (Ps. cxlviii. 5). *By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth* (Ps. xxxiii. 6). It is thus by faith in God's declaration that we learn these things. *By faith we understand*, by the teaching of these chapters of Genesis, *that the worlds were framed by the word of God, so that things WHICH ARE SEEN were not made of THINGS WHICH DO APPEAR* (Heb. xi. 2), *i. e.* they were CREATED, not out of previously existing matter, but out of nothing. This is an idea which no philosophy has ever conceived, and which Divine Revelation alone could teach us.

3. Take another question on which man's reason has puzzled itself in vain. How came EVIL INTO THE WORLD?

What Greek, or Hindoo, or other human system, ever gave an intelligible account of this? But what

say these chapters? Here we have the narrative and the cause of this fatal event. Of the entrance of Evil into the world. How valuable, then, the record in which all is explained! God created Adam and Eve perfect: they were innocent and happy. But He made them

not mere machines, to be His tools or instruments : while He created them with a holy bias on their minds, He gave them free wills. They were free to choose what was good, and to reject what was evil, or to do the opposite. As a test, there was one restraint placed upon them. They were not to eat of a particular tree ; and God told them, that in the day they ate of it, they should die : it was *the tree of knowledge of good and evil* ; by eating of it they would disobey God, and would to their cost then know the good of obedience and the evil of disobedience.\* This one act of disobedience tainted their whole moral being. They fell, and evil entered the world.

We can understand this. If we are tempted to do some wrong action, and we resist the temptation and triumph over it, how we feel strengthened and encouraged ! But suppose we yield, and commit the sin—is there not a sting within which afterwards goads us ? Does not conscious guilt torment us ? Has it not weakened our moral power ? Conceive, then, the FIRST SIN, this sin of disobedience to an easy command of a good and gracious God. How, when once perpetrated, must it have stung the conscience of our first parents, and poisoned their moral

\* “Arbor itaque illa non erat mala, sed appellata est scientiæ dignoscendi bonum et malum, quia si post prohibitionem ex illa homo ederet, in illa erat præcepti futura transgressio, in

qua homo per experimentum pœnæ disceret, quid interesset inter obedientiæ bonum et inobedientiæ malum.”—*Augustine de Genesi ad literam*, lib. VIII. cap. vi. § 12.

nature! How forcibly and truly is this all set forth in the simple narrative of these earlier chapters of Genesis! How valuable, then, is this record, in showing us, as no other can, how it came to pass that evil entered into the world!

4. There is another question. Although evil is come into the world, and has infected the whole human race, yet **WHAT A WONDERFUL CREATURE IS MAN!**

In his moral nature, how marvellous is the power of conscience, that inward monitor, accuser, and judge! Then, in his intellect, how great his genius, how varied his gifts, how wonderful his powers of expression! Of the contrarities in man. Observe the creations of his genius in music, in poetry, in painting, in sculpture; the triumphs of the reasoning faculty, by which, though tied to the earth, he can scale the heavens, and penetrate into the hidden laws which govern the universe; the marvellous gift of language, "that miracle of human nature, at once its chief distinction, and its highest glory," and seen so remarkably in those renowned orators of ancient and modern times, who have moved the wills and passions of thousands by the power of eloquence; the instances of heroic self-devotedness which the history of the world furnishes; the many noble and lofty sentiments which philosophers have in all ages given utterance to—and yet, with all this, the **MORAL DEGRADATION** which marks man in every age; so that the mind shudders at the moral

deformities which stain even the most polished times of antiquity, and at the opposition of principles which strive even in the Christian's breast, of whom it is justly said, that *when he would do good evil is present with him*. Man is indeed a mystery of inconsistencies, a riddle of greatness and littleness, of good and evil. What account of this strange confusion of things has any philosophic system ever given? None. Pliny, in his perplexity, pronounced man to be an enigma not to be solved. Pascal notices these opposite principles thus: "The greatness and misery of man being alike conspicuous, religion, in order to be true, must necessarily teach us that he has in himself some noble principles of greatness, and at the same time some profound source of misery."

Turn, then, to the Holy Scriptures, and what do they tell us? Here we have the inspired history of facts which unlock the mystery, and show that man is not in the state in which he was made, that he is a RUIN—a monument of a once noble creature, bearing at once the marks of his origin, and of the vast change which has come over him. What do we read? First, that *God created man* IN HIS OWN IMAGE, IN THE IMAGE OF GOD *created He him*. He created him in knowledge, righteousness, and true holiness, after the divine resemblance; not infinite, but pure, perfect, with high endowments, the glory of all his creatures. But, secondly, that man by disobedience FELL from this image, and became a ruin. The history of man's

Origin, combined with the history of his Fall, is essential to explain the condition and character of man as we find him now ; and these are to be found only in this Sacred Record.\*

5. But let us cast back our thoughts once more upon man as he came from his Maker's hands, " the image and glory of God," the crown of God's works, for whom creation through former ages had been preparing, placed

In showing  
man's origin  
they clear up  
other points.

\* " A fall of some sort or other—the creation, as it were, of the non-absolute—is the fundamental postulate of the moral history of man. Without this hypothesis man is unintelligible—with it, every phenomenon is explicable. The mystery itself is too powerful for human insight. Such, in this matter, was the ultimate judgment of a man who in youth had entertained very opposite views—the poet Coleridge." — Hugh Miller's *Testimony of the Rocks*, p. 265.

" It is astonishing that the mystery which is farthest removed from our knowledge (I mean the transmission of original sin) should be that, without which we can have no knowledge of ourselves. It is in this abyss that the clue to our condition takes its turns and windings, inasmuch that man is more incomprehensible without this mystery, than this mystery is incomprehensible to man." — Pascal, quoted

in Dr. McCosh's *Method of the Divine Government*.

" A paradise, a condition of primeval innocence, a state of probation, and a fall, are absolutely requisite before we can explain anything connected with man. Without these, philosophy would lead us only to a hopeless mystery ; we should know absolutely nothing, and never should be able to attain to knowledge ; for all the science that has ever been evolved does not advance man a single step in the explanation of his moral nature and moral condition. No man who has rejected these four particulars has ever been able to advance an explanation possessing even the most remote claims to acceptance. They, and they only, solve the perplexing question of human existence—of man endowed with the conception of the virtues, yet constantly practising the opposite evils." — Dove's *Logic of the Christian Faith*, p. 352.

infinitely above the world by being thus made in the divine likeness.

No philosophy has ever so well explained the proper basis of physical Science, as the Scriptures here do ; which is, that as God has made the world by His Word or Wisdom, so man being made in the image of God, is created with faculties which put it in his power to explore and to systematize those works. Here we have an answer at once to all sceptical doubts about the reality of sensation and of science.

See, too, the vastness of man's moral capacities as thus created, and the love bestowed upon him at his creation, which is the basis of the whole doctrine of Redemption. This does away with the supposed incredibility of an Incarnation ; for the end was none other than that which had been the ultimate design of all previous dispensations—a restoration of the Image of God in human nature.

6. Next see in this simple narrative of Scripture how with a master-touch the very essence of all successful temptation to sin is exposed to view, and the source of all that disobedience to God which so mars the moral aspect of the world. <sup>They detect the essence of successful Temptation.</sup>

What was the snare which Satan so successfully laid to entrap our first parents ? What is the bait which so easily draws us from our allegiance to God who made us, and who preserves and blesses us ? Is it not summed up in these words—YE SHALL BE AS

GODS! *When the woman saw that the tree was . . . . to be desired TO MAKE ONE WISE, she took of the fruit thereof and did eat ;—although God's command was express, Ye shall not eat of it.* Here was the assailable point, the fancied glory of INDEPENDENCE, the heart's revolt against restraint, an uncreature-like rebellion of the will against dependence even upon God, whose service is perfect freedom.

How much is this at the root of all our rebellion now! It was the deification of man's reason, the atheistic pride of vice and intellect combined, the blasphemous assumption of an independence of all that was holy, divine, and true, that distinguished the Infidels of the French Revolution of 1798—Voltaire and his accomplices—who came to such a wretched end. It was the pride of independence which hurled the devil and his angels down to hell. And how wonderfully does this record of Holy Scripture put it prominently forward as the master-stroke, with which the arch-deceiver plied his art with such awful success against our first parents—innocent, but not invulnerable!

7. These Chapters contain some remarkable points in History. Here we find the first Institution of Marriage, and of the Sabbath. They give the only rational account of that great event, the Deluge, the reflex of which is seen in the innumerable traditions among nations the widest apart and the most dissimilar in habits and

They contain  
remarkable  
points in  
History.

character. They explain, by a simple history of the divine interposition in the dispersion of mankind, because of the pride and wickedness of man, the singular results at which philologists have of late arrived regarding the 6,000 languages and dialects at present spoken—that such is the internal relationship of their radical words and inflexions and constructions, that there is every reason for supposing that they must have proceeded from one primitive tongue, and that the separation into branches must have arisen from some violent and sudden cause—a theory which is a remarkable comment upon the history of the Tower of Babel.

This Sacred Record gives the only history of the apportioning the earth to the several nations as we now find them. After an enumeration, *These*, says the inspired writer, *are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.* To which St. Paul, 2,000 years afterwards, alludes, *God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed,* AND THE BOUNDS OF THEIR HABITATION.

Here, too, we have the history of the first institution of that remarkable method for attempting to appease the divine wrath, which we find prevailing all the world over, wherever Christianity has not shed its light and superseded it by the coming of the Re-

deemer Himself — I mean the INSTITUTION OF SACRIFICES.

8. Lastly, in these wonderful Chapters we have the germ, the rich and fruitful germ, of all Prophecy, in two of the most remarkable and comprehensive predictions which the whole Scriptures contain :—

*They contain  
the germ of  
all Prophecy.*

One, the promise of the Seed of the Woman who should bruise the serpent's head while he should bruise his heel—a prophecy which has been so largely fulfilled in the miraculous birth of Christ of a pure virgin, who by His death upon the cross, His triumphant resurrection and ascension to the Father's throne, has overcome sin and death and opened the kingdom of heaven to all believers—a prophecy which is fraught with blessings to all nations, and which will be completed in its fulfilment when He comes the second time to judge the world, and to reign for ever and ever, King of kings and Lord of lords :—

The other Prophecy—the curse upon Canaan, and the blessing upon Shem and Japhet, spoken in few words, but carrying with them, as years after years still roll on, their own evidence of divine inspiration by the wonderful accomplishment they are perpetually receiving.

Who can deny, then, that this portion of Holy Scripture is a treasury of unspeakable value, and worthy of its high origin? The simplicity of the

narratives, combined with the surpassing importance of the truths conveyed in them, is a confirmation of their authority. Who but one who wrote under the guidance of inspiration could, not merely have *avoided* all the inanities of other cosmogonies, but have delivered at that early period, and in the most unassuming way, accounts of the most momentous transactions, which are found to harmonize with the most recent investigations of science, and which supply the most profound information on theological and moral subjects ?

## CONCLUSION.

WHAT, then, are the results worked out in the foregoing pages? They may be summed up under the following heads :—

1. That through ignorance and hasty zeal, Holy Scripture has undergone many severe tests during the progress of Science, and has come through the trial in every case with triumph. The experience of the past has worked out this result, that through the whole course of philosophical discovery, Scripture and Science have never been found at variance, though they have often been charged with being so.

2. That the Scriptures speak in human language, and according to its usages, but in no case adopt the errors and prejudices of men, even in things natural. They speak to us on such matters according to the appearances of things, in a way intelligible in all ages of the world—they speak as man would speak to man in every-day life, even on such topics, and in times of the greatest scientific light. They speak not scientifically, and therefore do not adopt scientific terms, or

give scientific views of things : but there is, nevertheless, no sacrifice even of scientific truth to human ignorance and prejudice.

3. That this harmony of Scripture and Science appears, not only from the abundant illustration it receives from the history of past conflicts through which the Sacred Volume has passed intact, but pre-eminently from the character of Scripture itself as the Inspired Word of God, and therefore, infallible in every respect.

4. That the earlier Chapters of the Sacred Volume in which the seeds of variance have been supposed to lie, are of inestimable value to us, although they touch slightly and obscurely upon natural phenomena, as they form a most important portion of the Divine Revelation, and convey inspired truths of the highest moment.

The Conclusion, then, which I would draw in these days of advancing knowledge is this, THAT NO NEW DISCOVERIES, HOWEVER STARTLING, NEED DISTURB OUR BELIEF IN THE PLENARY INSPIRATION OF SCRIPTURE, OR DAMP OUR ZEAL IN THE PURSUIT OF SCIENCE.

Let us hold firm our grasp upon this truth, that the Scriptures are the infallible Word of God, true in every statement they contain ; but at the same time, remember that there is no ground whatever for ceasing to pursue Science, in all its branches, with an ardent and fearless mind. God's word and works never have

contradicted each other, and never will do so. Some would decry the pursuit of Science as endangering Revelation; they tremble for the result as new discoveries are announced, and reason publishes its triumphs. But these are short-sighted and ill-placed apprehensions; nor would such a course remedy the evils feared. The progress of Science is inevitable. As well might we desire to hold back the wheels of time, or attempt to enchain the thoughts of men, as to arrest its course. The progress of Science is indeed the glory of man's intellectual endowments; for to live in ignorance of the history and material laws of the universe, of which he forms a part, is a libel upon that commanding gift with which God has endowed him, and made him pre-eminent above the rest of His creatures. The progress of Science is the setting forth of the greatness and wisdom of the Creator in His works; and to desire to check it, or to fear its results, is to betray our narrow prejudices, and to refuse to recognise the hand of GOD in His own world.

Let us push our investigations to the utmost with untiring energy. Let us not shrink, moreover, from stating our difficulties in their broadest features, and of laying open without hesitation all that appears contradictory. We have nothing to fear. The greatest perplexities may at any time surround us; but both reason and experience have armed us with arguments which assure us that all will be right. Whatever

happens, let our persuasion always be avowed, that Scripture cannot err. Let us be content rather to remain puzzled than to abandon, or even question, a truth which stands upon so immoveable a basis.

It is the doubts and surmises of those who are looked to as authorities in these matters, which shake men's minds. It is the hazardous assertions\* of some who occupy the seat of the philosopher—who ought to be models† of philosophical prudence, holding even the scales of truth amidst the headstrong and uninformed, to reassure the minds of the disturbed—which create the confusion.

Such a course is UNPHILOSOPHICAL in the highest degree; and not only so, it is MISCHIEVOUS in every

\* Take, for example, such statements as the following:—"In a former Essay I have adverted to the question of discrepancies between Science and the language of Scripture generally, and have referred, more especially, to that notable instance of it—the irreconcilable contradiction between the whole view opened to us by Geology and the narrative of the Creation in the Hebrew Scriptures, whether as briefly delivered from Sinai, or as expanded in Genesis. In the minds of all competently informed persons at the present day, after a long struggle for existence, the literal belief in the Judaical cosmogony, it may now be said, has died a natural death" [!]-And after some remarks on a theory of evolution

or progressive development of animal life, he adds:—"Those who accept geological truths at all, and admit the palpable contradiction to the Old Testament, without prejudice to their faith, cannot with consistency make it a ground of objection to any hypothesis of the nature of the changes indicated, that they are contrary to Scripture. They are in no way more so than all geology is" [!]-*Essay on the Philosophy of Creation; by the Rev. Baden Powell, Savilian Professor of Geometry in the University of Oxford.*

† See some excellent remarks, written in this spirit, in the chapter on the Relation of Tradition to Palætiology, in Dr. Whewell's "Philosophy of the Inductive Sciences."

way. It unsettles the minds of the young; it plays into the unbelieving prepossessions of the infidel; it confirms the sceptic in his disregard of religion. On the other hand, it repels the timid from the pursuit of Science; it disunites, instead of harmonizing; it checks the progress of truth; it sets at variance things which in reality agree.

FINIS.

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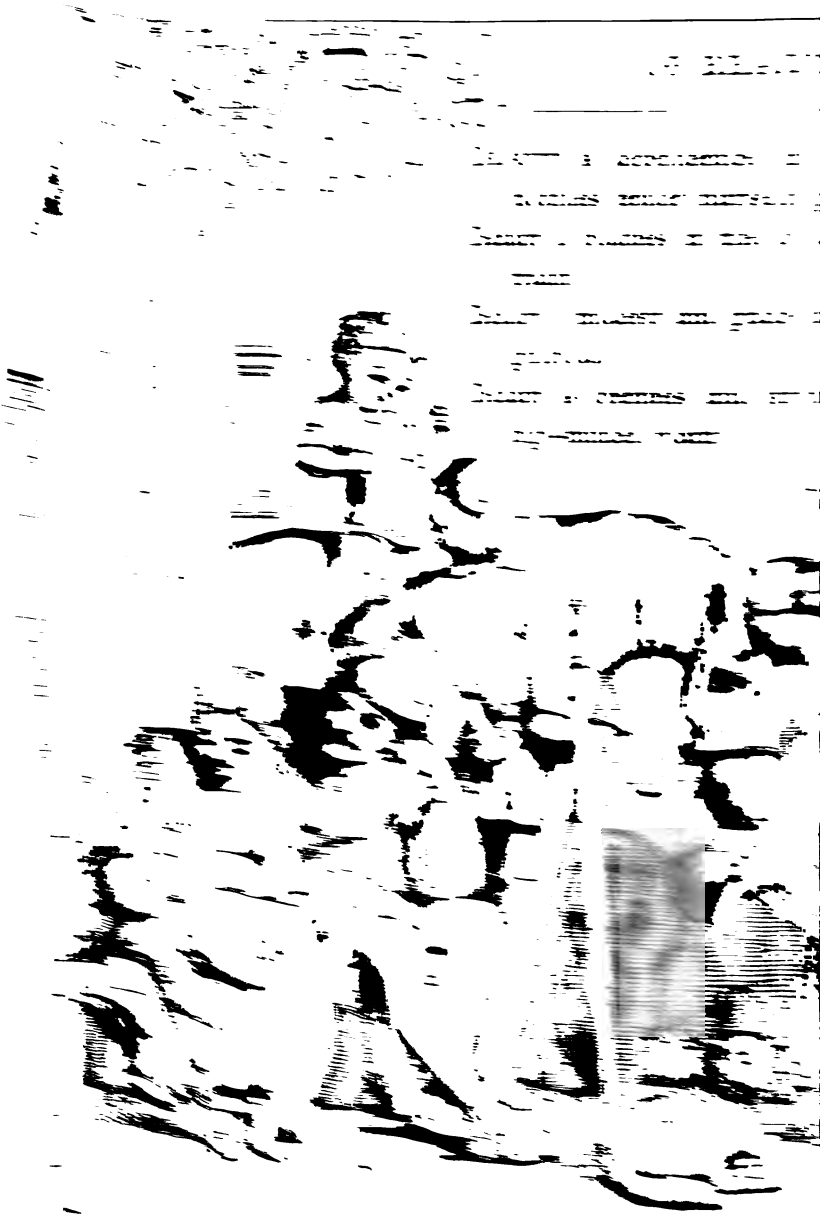
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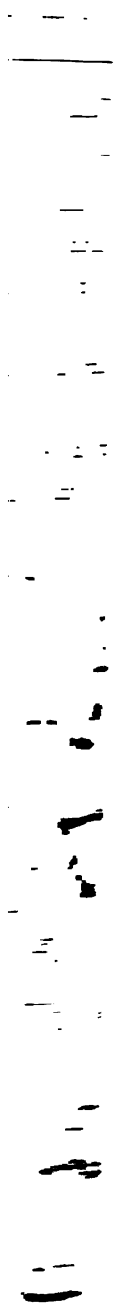
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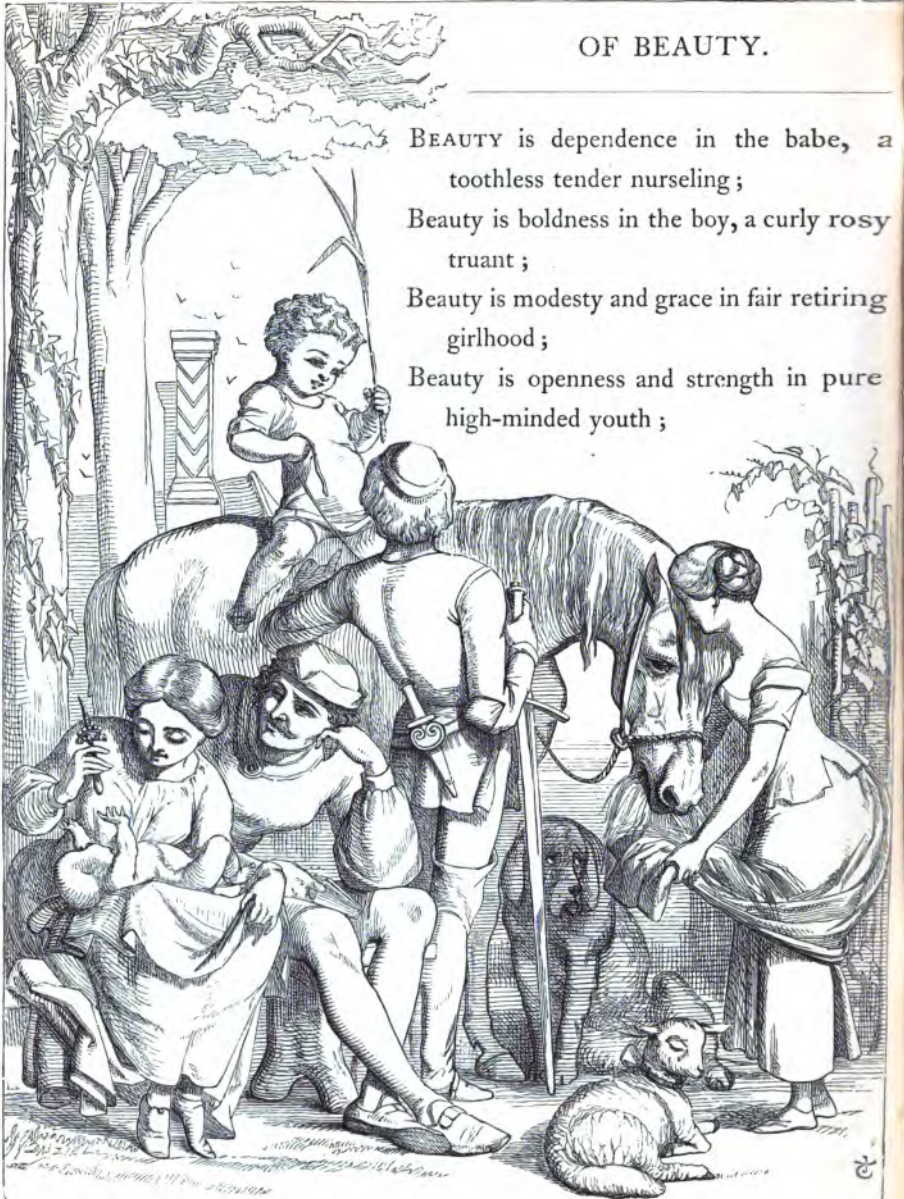




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